

SOUL WINNING TEXTS

OR

Bible Helps for Personal Work

BY

DR. WILLIAM S. SADLER

“He that winneth souls is wise.”

SQUARE CIRCLES PUBLISHING, INC.

SOUL WINNING TEXTS,
or, Bible Helps For Personal Work

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FOREWORD.

Recognizing its historic value to students of *The Urantia Book*, we are pleased to republish this, Dr. William S. Sadler's little-known first book. Originally issued as a pocket-sized volume with very small print, the book has been reformatted for easier reading. Apart from repagination and the correction of misspellings and misprints, the text has been reproduced exactly as it appeared in 1909.

Soul Winning Texts offers a fascinating glimpse into the young Sadler's vigorous efforts to win souls to Christ through personal evangelism. Though nondenominational in nature, the book strongly reflects Sadler's adherence to the teachings of Ellen G. White, the guiding light of the Seventh-day Adventist Church, of which Sadler was still a devout member when he compiled this book.

Parallels to many of his statements in the introduction and in "A Personal Word With Personal Workers" may be found in the voluminous writings of Sister White. Echoing his mentor, Sadler stresses the necessity and benefits of one-on-one evangelism. He repeats White's injunctions to personal workers not to argue with or attack the beliefs of their contacts, to draw people out through questioning, to caution them against confusing faith and feeling, and to talk simply to them. All with a view, of course, to converting them to Bible truths as understood by Seventh-day Adventists and other conservative, evangelical Christians. *Soul Winning Texts* is clearly informed by Sadler's former beliefs in the infallibility and supremacy of the Bible, the necessity of Christ's death to atone for sin, and the power of a ubiquitous Satan to disrupt human lives. His vigour and persistency in his soul-winning efforts were no doubt also fuelled by his faith, as a Seventh-day Adventist, in the imminent return of Christ.

Soul Winning Texts was first issued in 1909 by The Central Bible Supply Co., the publishing arm of The Life Boat Mission, a Seventh-day Adventist organization with which Sadler had been closely affiliated, off and on, for fifteen years. This book may be seen as marking the end of his

intense involvement with missionary work and other Seventh-day Adventist concerns. For the next several years, Sadler was to devote his attention to furthering his multifaceted career as professor and practitioner of physiologic therapeutics, surgeon, and popular lecturer and author on health and hygiene. After the First World War, he concentrated more on psychology, eventually becoming a well-known psychiatrist. His success in this field may be attributed, in large part, to his keen insight into human nature, a talent which is evident in the "Suggestions Concerning Dealing With Different Temperaments" section of this book.

Though *Soul Winning Texts* was his only book of an exclusively religious nature, Sadler never lost his appreciation of the Bible as a source of courage and inspiration. In his *Theory and Practice of Psychiatry*, published twenty-seven years after *Soul Winning Texts*, he lauds the therapeutic effects of "daily, systematic Bible reading" and cites some fifty passages from the Bible which he finds "peculiarly adapted to strengthening [patients'] faith and courage." Virtually all of these passages first appeared in this book. (It is interesting to note that quotations relating to Christ's saving death on the cross are absent in the later book.)

Because the origins of the Urantia revelation are shrouded in mystery, it is impossible to know whether Sadler had received communications from the revelators at the time this book was written. If so, he was clearly uninfluenced by them; the book is steeped in a theology and worldview which often contrast sharply with *The Urantia Book's*. Nevertheless, the two books contain some remarkable points of convergence. A careful reading of the sections in *The Urantia Book's* "Life and Teachings of Jesus" dealing with Jesus' methods and experiences of personal ministry, particularly during his Mediterranean tour and in the early months of his training of the apostles, reveals several fascinating parallels with Ellen White and/or Sadler. Here are a few:

- (1) Drawing people out by asking questions.

White: "After a short discourse keep fresh, that you may give a Bible reading on the points spoken of, drawing the people out by questions. Come right to the hearts of your hearers, urging them to present their difficulties to you, that you may explain the Scriptures which they do not comprehend" (*Evangelism*, 154).

Sadler: “22. Study the art of questioning so that you may draw people out. Endeavor to teach them. Make them think for themselves” (4).

The Urantia Book: “Jesus’ usual technique of social contact was to draw people out and into talking with him by asking them questions. The interview would usually begin by his asking them questions and end by their asking him questions. He was equally adept in teaching by either asking or answering questions” (1460).

(2) Not depending on argumentation to persuade.

White: “[W]hile logic may fail to move, and argument be powerless to convince, the love of Christ, revealed in personal ministry, may soften the stony heart, so that the seed of truth can take root” (*Gospel Workers*, 185).

Sadler: “15. Be persuasive; beseech men to be reconciled to God. Don’t depend too much on logic, facts, and arguments to win souls” (3).

The Urantia Book: “As a youth, and later on as a man, [Jesus] seemed to be utterly free from all egotistic desire to win an argument merely to experience logical triumph over his fellows, being interested supremely in just one thing: to proclaim everlasting truth and thus effect a fuller revelation of the eternal God” (1383).

(3) Dissolving error by truth.

White: “Do not cherish a spirit of controversy. Little good is accomplished by denunciatory speeches. The surest way to destroy false doctrine is to preach the truth. Keep to the affirmative. Let the precious truths of the gospel kill the force of evil. Show a tender, pitiful spirit toward the erring. Come close to hearts” (*Evangelism*, 304).

Sadler: “14. Be constructive; teach truth, sound doctrine. Don’t spend all your energies fighting error and pulling down fables” (3).

The Urantia Book: “And this was [the Master’s] method of instruction: Never once did he attack their errors or even mention the flaws in their teachings. In each case he would

select the truth in what they taught and then proceed so to embellish and illuminate this truth in their minds that in a very short time this enhancement of the truth effectively crowded out the associated error; and thus were these Jesus-taught men and women prepared for the subsequent recognition of additional and similar truths in the teachings of the early Christian missionaries" (1456).

(4) The depiction of the apostle Andrew as an exemplary personal worker.

Sadler: "13. Remember Andrew was a personal worker, and it would appear that Philip was not. Take Andrew for your example in personal work" (3).

The Urantia Book: "Although Andrew was never an effective preacher, he was an efficient personal worker, being the pioneer missionary of the kingdom in that, as the first chosen apostle, he immediately brought to Jesus his brother, Simon, who subsequently became one of the greatest preachers of the kingdom. Andrew was the chief supporter of Jesus' policy of utilizing the program of personal work as a means of training the twelve as messengers of the kingdom" (1549).

The next two parallels—perhaps the most intriguing—concern the sharing of Bible texts with people in particular problem situations. In section VII of this book, Sadler lists a variety of "trials and difficulties" experienced by Christians in connection with their work. In at least two cases, Sadler's description of a particular problem and his choice of relevant texts, prefigure *The Urantia Book's* narratives of encounters which Jesus or Ganid had during their Mediterranean tour. These are:

I. *Sadler*: "**9. 'My Work Is Not Appreciated.'** A man's gift maketh room for him, and bringeth him before great men.—Prov. 18:16" (102).

The Urantia Book: "On the third day of their stay [Jesus and Ganid] walked down by the river to observe the dredging of the harbor's mouth. At noon they talked with a young Phoenician who was homesick and much discouraged; but most of all he was envious of a certain young man who had received promotion over his head. Jesus spoke com-

forting words to him and quoted the olden Hebrew proverb: 'A man's gift makes room for him and brings him before great men'" (1478).

II. *Sadler*: "5. **'Why Don't I Have More Agreeable Work?'** Whatsoever thy hand findeth to do, do it with thy might; . . .—Eccl. 9:10" (169).

The Urantia Book: "Ganid had a very interesting experience in Antioch. This young man had proved himself an apt pupil and already had begun to make practical use of some of Jesus' teachings. There was a certain Indian connected with his father's business in Antioch who had become so unpleasant and disgruntled that his dismissal had been considered. When Ganid heard this, he betook himself to his father's place of business and held a long conference with his fellow countryman. This man felt he had been put at the wrong job. Ganid told him about the Father in heaven and in many ways expanded his views of religion. But of all that Ganid said, the quotation of a Hebrew proverb did the most good, and that word of wisdom was: 'Whatsoever your hand finds to do, do that with all your might'" (1481).

Alert readers will no doubt detect other *Urantia Book* parallels in this most interesting, long-unavailable little book.

MATTHEW BLOCK

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INTRODUCTION.

The work of collecting and arranging the texts contained in this little volume extends over a period of fifteen years, during which time the compiler engaged in soul-winning effort in connection with his work as a student, evangelist, teacher, medical missionary, etc.

The various conditions and difficulties dealt with represent those found among all classes of society. The Scriptures herein cited are chosen because of actual experience gained in their use in the inquiry room, at camp meetings, cottage meetings, slum mission work, personal visitation, pastoral work, the medical missionary dispensary; in teaching missionary students, in the hospital and sanitarium and in the consulting room, as well as with fellow students in both literary and medical schools.

The motive of the writer, now a practicing physician, in sending forth this little book, is that it may promote the study of the Word of God with a view to personal work,—a work which affords the richest blessing of all forms of Christian service. That each person into whose hands it may fall will become an active and successful soul winner is our earnest desire.

W. S. S.

100 State Street,
Chicago, Ill.
February, 1909.

A PERSONAL WORD WITH PERSONAL WORKERS.

The greatest blessings of the Christian life follow in the wake of active personal service. The greater part of Christ's ministry when on earth consisted in personal work. He labored to reach the *man*, and that was the secret of His success in reaching the *masses*.

Personal work is the most successful form of Christian service. It is a work ever open before even the most humble believer. It is the most inexpensive form of missionary work, and lends itself readily to workers of varying temperament, regardless of their education in the things of this world.

Qualifications of Personal Workers.

1. You must have a personal experience in the things of God. The personal worker must know Jesus Christ as a personal Savior from the guilt and power of sin. You must know your sins are forgiven, and that you are at peace with God.

2. You must know your Bible—don't rest satisfied with merely learning the Scriptures cited in this little volume. Dig deeper into the mine of eternal truth, that your soul may be richly filled with the mighty words of the Living God.

3. Ask God to give you a real burning love for souls. Let the Holy Spirit possess you, and never forget that each and every soul you meet is the purchase of the precious blood of God's dear Son.

4. In every case trust to the wisdom and power of the Holy Spirit to guide you and give success. No matter how well you know your Bible, or how much you pray, never lean upon yourself when dealing with souls. Make the power and spirit of God your trust in this work.

5. Remember that the measure of your responsibility is determined by your opportunity. (Gal. 6: 10.)

Hints to Personal Workers.

1. Ever remember that “he that *winneth* souls is wise.”
2. Never argue with bitterness and feeling. Better win the soul and lose the argument, than win the argument and lose the soul.
3. Live a life of prayer. Constantly watch for opportunities.
4. Keep your conscience clear—void of offense toward God and man.
5. Persevere; never give up as long as the soul lives.
6. Never try to deal with two inquirers at once.
7. Do your personal work with the open Bible.
8. Get your man to pray as soon as possible.
9. Remember that it requires the Spirit of God and the Word of Jehovah to convict and convert sinners.
10. Keep the question of personal salvation to the front. Don't be led off on irrelevant discussions and useless disputations.
11. Never get cross. Be calm. Trust the Holy Spirit to help you to do the right thing, at the right time, and when the work is through, be sure the truth will fasten its own conviction on the human mind.
12. If you are in need of special help for some unconverted soul, go straight to God and ask for the help you need. (See Luke 11:5-13.)
13. Remember Andrew was a personal worker, and it would appear that Philip was not. Take Andrew for your example in personal work. (See John 12:20-22.)
14. Be constructive; teach truth, sound doctrine. Don't spend all your energies fighting error and pulling down fables.
15. Be persuasive; beseech men to be reconciled to God. Don't depend too much on logic, facts, and arguments to win souls.
16. Teach God's love for sinners, but don't forget to tell them about His hatred for sin.
17. Warn those who are presumptuous and who are in peril, and danger; but don't judge them.
18. While you are persistent for the salvation of souls, ask God for wisdom that you may not tire them, or bore them. Never permit your zeal to make you rude.
19. Remember that while God sometimes bids His servant to say, “Thou art the man,” nevertheless, we should not condemn.
20. While we are to do our best to help people, let us not make the mistake of trying to *carry them*. Teach them to lean only upon the everlasting arms.
21. Show *sympathy* for Souls. Don't let them feel that

you regard yourself as far superior to them, and that you sort of look down on them in pity.

22. Study the art of questioning so that you may draw people out. Endeavor to teach them. Make them think for themselves.

23. Talk simply to people; talk to them in a quiet, brotherly way. Don't preach to them, and don't make the mistake of trying to tell them in ten minutes all that it has taken you ten years of experience to learn. Be sure to "rightly divide" the Word of Truth, giving meat in due season for all.

24. Be courteous; pleasant, and sociable; but not indulgent with error, or compromising with sin. Take a brave and firm stand for truth and righteousness.

25. Remember that while there is no danger that you will do too much praying, yet there is danger sometimes of doing too much talking.

Practical Suggestions as to How, When and Where to Do Personal Work.

1. At all times and in all places, discreetly and perseveringly strive for souls as they that must give account

2. At social gatherings, at your home, or in the homes of your friends, seek to win souls for the Master. Don't overlook the soul-winning possibilities in consecrated singing and music.

3. By Bible readings in connection with prayer and personal effort.

4. Use the Sabbath school as a place to get acquainted with and gain the confidence of suitable subjects for personal work.

5. The prayer meeting should not be neglected in our efforts to personally win souls for the Master.

6. Young People's Societies present splendid opportunities for personal evangelism.

7. The missionary letter affords an opportunity to do personal work with those at a distance.

8. Suitable tracts and literature are a great aid to personal work, and sometimes afford a graceful means of introduction.

9. The Prayer Circle.—Let a number of Christians unite in work for and prayer in behalf of an unconverted soul.

10. When dining with friends, or when they are dining with you, neglect not the opportunity for personal Christian work.

11. Let neighborhood visitation be connected with personal evangelism.

12. Seek out the sick and afflicted, and minister the Word of life in connection with comfort and sympathy.

13. Don't overlook the intemperate and those who are downcast and outcast. They will be found the most approachable of all subjects. Remember to visit the fatherless and the widows.

14. Help your fellow Christians by helping them to work for others, as Barnabas helped Paul.

15. Don't neglect your relatives and near friends. Go to them meekly, confessing your own unworthiness, and point them to the Lamb of God.

16. Ask God for wisdom to do personal work for your bosom friends, close companions, or "chums."

17. Let the light of the gospel shine to your business associates. Speak a word for the Master to men of the world.

18. When traveling, watch for opportunities to sow seed by the wayside.

19. At the church, while the minister labors in public, let all unite in private prayer, and following the services by personal effort seek to win souls for the Master.

Suggestions Concerning Dealing With Different Temperaments.*

1. *The Emotional Soul.*—Those of emotional temperament are largely influenced by their surroundings. They are easily persuaded to listen to your message. The mere allusion to a praying mother, or something of that kind, is usually sufficient to cause them to weep.

The personal worker must make the same keen study of the temperament and disposition of his subjects that a physician is compelled to make of his patients; and likewise, he must, as far as matters of temperament and personal history are concerned, make more or less of a diagnosis, and, mentally at least, formulate a plan of attack—a method of procedure, just as the intelligent physician must examine and diagnose his patient, as far as possible, before instituting a regime of treatment.

The great mistake in dealing with emotional temperaments is, after having appealed to this part of their nature, that they are left camping on the plane of feeling, without being taught that faith is the guiding star of Christian

* [This classification of temperaments is not put forth as a scientific classification, or one based on psychology; it is rather a suggestive classification designed to aid the personal worker in diagnosing and dealing with the various classes of inquirers which are met in the daily experience of Christian workers.]

victory, and that feeling is utterly unreliable, as changeable as the wind, and after all, not necessarily a part of Christian evidence and success.

Unless you do something more than merely appeal to the emotions, unless you leave the soul better rooted and grounded in truth, Satan will be swift to utilize this same channel of emotion, and whereas you left the soul elated and rejoicing, ere long the enemy will shift the scenes, depress the feelings, and you will find the subject of your labors dejected, downcast, and sometimes, it would seem, in hopeless despair.

The enemy is ever ready to take advantage of the reaction period which always follows the high rising of the emotions.

In dealing with this class, emphasize Hebrews 11:6: "But without faith it is impossible to please Him; for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

Teach those of this temperament to erect about them the bulwarks of faith and trust, so that the enemy's flood cannot sweep them away in times of despair.

Teach such souls that their emotions must be consecrated to God. They are usually quite willing to pray except when unusually depressed. Impress upon them the importance of praying without ceasing; that men should not faint, but always pray. Inspire them to live a life independent of the atmosphere of their immediate surroundings.

Show them that by the grace of God and through faith in Christ, the emotions are to be under the guidance and control of the will, which, in turn, is to be fully and wholly submitted to the teaching and direction of the Spirit of God.

It is the emotional soul that must be taught how to fight the battle of faith versus feeling, how to live by principle and walk by precept; how to pray and believe in spite of feeling.

Help them to understand that faith is a cause and feeling an effect. Show them that they must sow the seed of faith, before they can expect to reap a crop of genuine and legitimate feeling. Make sure that you help these emotional ones to clearly understand the difference between faith and presumption.

Train them to look directly to God for help, and not to feel lonely and discouraged when the worker who has led them to Christ is not always by their side. Failure to do this will necessitate the putting of more and more human effort into

the work, and eventually they will give up in discouragement and backslide, because their Christian friend or helper is not constantly by their side, to encourage and assist them.

It is the emotional soul who, when in despondency and discouragement, feels he has lost all his friends—that the world has gone back on him, etc.

It is sometimes difficult to make headway in dealing with emotional individuals; as we say, it is often hard to “corner” them, when in certain moods; but do not be discouraged. Keep applying the remedy, which is the Word of God, bearing in mind the peculiarities of the soul you are dealing with, and the transforming power of the divine Word will prove sufficient to accomplish its work on willing hearts.

The inspiration and enthusiasm which accompany the emotional worker whose emotions are consecrated to God and stayed up by the promises of the Word, are most useful and valuable qualities for personal work. These souls should be encouraged to enter into active personal contests for the souls of their fellow-men. Such a work will do more than anything else to establish them in the faith of Christ.

There is often a tendency on the part of young workers who are somewhat emotional, to hold up their own experience, or to too vividly portray the peculiarities of their personal experience in the things of God. They should be helped to realize the importance of proclaiming the gospel of Jesus and holding up Christ and Him crucified.

On the other hand, in dealing with the emotional temperament, it must be borne in mind that very often when philosophy, logic, and all things else have failed, a little bit of your personal experience in the things of God told in a sympathetic and enthusiastic manner, will be the very thing that is used of God to lift them out of the slough of despond and start them on their way rejoicing.

2. The Downcast and Despondent Temperament.—

Not infrequently you will find those belonging to this class of temperament who attend church faithfully, read the Bible regularly, pray conscientiously, yet live a life of perpetual unrest and constant fear.

At social meeting, in their testimony, they give expression to great anxiety concerning the salvation of their soul, and often express doubts as to the forgiveness of their sins and their acceptance with God.

While these honest souls will undoubtedly be saved, yet it is our privilege to make an earnest effort to help them

out of this mist and fog, for it is indeed a pity that their lives should be spent under an imaginary cloud of spiritual darkness and despair. The personal worker should seek to bring to bear such an array of those “exceeding great and precious promises” of God as will pierce the darkness surrounding these souls, and permit the sunlight of God’s dear Son to shine in and cheer their oft-times lonely and comfortless hearts.

Just as there are individuals who consider everything they do a glorious success, so these downcast and discouraged ones are prone to regard all their efforts, even their life-work, as a colossal failure. Whereas some are able to see great results from their little effort, these souls are seldom able to observe much that is encouraging by way of results, even when their greatest and most earnest efforts are put forth.

Among the questions of their personal experience which they seem to stumble over and fail to grasp with the strong hand of faith, are such as the assurance of sins forgiven, of personal knowledge of their acceptance with God and the prevailing power and the presence of the peace of God in their hearts. It would seem the enemy is ever at work seeking to unsettle and disturb and otherwise destroy their spiritual rest and peace of mind.

It has been our experience that outside of a lack of definite faith in God, and in the promises of His Word, there are two great classes of people subject to this discouragement and despondency:

(1) Those who are naturally gloomy, pessimistic, and who look on the dark side of every circumstance of life. These souls must be encouraged to lift up and look up. They must be helped to break away from these hereditary and cultivated tendencies and live in the light of His glorious countenance, and not walk by the failing sparks of their own kindling.

(2) Those who are troubled with indigestion and dyspepsia. These also take a gloomy view of life, and to them the outlook for time and eternity is always dark and discouraging. They should be encouraged to recognize that God accepts the soul and cleanses us from moral guilt, regardless of our bodily condition, or the state of our physical health. At the same time an effort should be made to teach them how to live so as to secure the inestimable blessing of a sound mind in a sound body. (See group of Scriptures—Good Texts for Those Who Are Disregarding the Laws of Health.)

The personal worker should guard against the error of

mistaking genuine contrition and humility for a wavering faith, nor confound caution with lack of courage. Said Jesus, "Blessed are the poor in spirit, for theirs is the kingdom of God."

A boastful disposition in spiritual things is not to be desired; yet while we inspire these victims of the "blues" and subjects of despondency, to arise to new heights of trust and higher planes of faith, let the worker make sure that they are not persuaded to swing the pendulum of experience far to the other extreme of boastful assertion and presumptuous profession.

The personal worker should recognize the fact that in a certain sense there are moral cripples in the world. This is just as literally true as it is that we have physical cripples. While it is our blessed privilege to help these spiritually handicapped ones to draw near God, believe His promises, trust His providence, etc., it is equally necessary that we recognize that full and complete deliverance from the thorn in the flesh, or in whatever this maiming and halting of the soul may consist, will not be effected until the glorious morn when "He shall appear, and we shall be like Him," seeing Him as He is. Nevertheless it is our duty to point these souls to the life of peace and trust and the freedom from care and worry that is found in perfect surrender to the power of Christ and the providence of our heavenly Father.

Such as these are ever expressing the fear that they have not done enough; some way, after having done their best, they are apprehensive of being lost. They are seldom quite sure of meeting their loved ones on the other side. They have faith, but it lacks a foundation. They have the living hope, but somehow it has failed to crystallize itself into definite form. They trust in God, but still worry that he will not take care of them. They believe that Christ is their Savior, but still somehow they are not quite sure of salvation. It is a pitiful life for the Christian to live, but thousands of honest souls are thus held by the enemy as prisoners of despair.

One of the most helpful thoughts for these despondent ones is that of 2 Cor. 8:12: "For if there be first a *willing mind, it is accepted* according to that a man hath, and not according to that he hath not." Show them that willingness of mind is the price we pay for the peace and pardon of His glorious grace, and that after having paid the price, it is ours forever to enjoy, and to know with absolute assurance of the salvation of our souls, the forgiveness of sin and our ultimate presentation by the Savior before His Father without fault and blameless in the final day.

In dealing with these tempted, harassed and hunted souls, it is very essential that we make clear to them the difference between temptation and trial, as well as between temptation and sin. Make sure that they understand how trial comes from God, while temptation is brought by the enemy; also that while God may try us with Satan's temptation, Satan may tempt us with God's trial.

And with reference to temptation and sin, help them to understand that temptation is not sin. Show them that it is *yielding* to temptation that is sin. They often have an experience like this: The enemy tempts them to do something wrong—suggests sin to the mind, but the temptation is resisted; the suggestion is repudiated. But they fail to thank God for definite victory and during some subsequent hour of doubt and discouragement, the enemy pounces upon them suddenly, charges them with sin—rebellion against God, and accuses them of being hypocrites, reminding them of the temptation which they have just undergone, and telling them that to have such thoughts, that to even think of doing such things, is in itself just as bad as doing them; therefore they are guilty of the whole thing, they are hypocrites, there is no use in praying, etc., etc. And these poor souls who are sometimes slow to listen to the precious promises of His Mighty Word, are unfortunately quite willing to accept these false interpretations and evil devisings of the enemy, and so relax their hold upon God and sink down deeper into doubt and despair, and by degrees are led to distrust their experiences in the things of God.

So it is the duty of the personal worker to help such as these to recognize that to be tempted to do a thing is in no wise a sin, that we sin only in yielding.

3. *The Philosopher.*—Those of a philosophical temperament as a rule want everything explained to them. They must be able to reason things out more or less satisfactorily before they are inclined to take hold of them.

It is difficult for this class to exercise simple childlike faith in God and the teachings of His Word. The why and wherefore of things, past, present and future, bothers them not a little, and sometimes is more prominent in their thoughts than the poverty of their souls and their great need of salvation.

It is well to bear in mind in dealing with such as these that the Apostle Paul was himself a great philosopher, a master logician. Accordingly, Paul's writings, Romans, Galatians, Colossians, etc., are especially designed to help these philosophical ones to see the light of the glorious gospel,

and to prove the logic of the plan of salvation as well as its sure foundation.

If you would interest the unconverted of this class in the things of God, you must take time to have a sitting-down-together with them. You must reason things out carefully and quietly search the Scriptures, establish the sinner's lost condition, the Savior's redeeming scheme step by step, show them humanity's need of saving and uplifting power. You must be able to demonstrate in your own life that you have been with Jesus, and that He has uplifted and transformed you. Exemplification of the saving power of God in your own individual experience will be such a powerful argument for Christianity that even the philosopher will be unable to gainsay it.

These people, as a rule, are rather materialistic in their belief, sort of matter of fact people, not given to emotion, and seldom downcast. Their great difficulty with the things of God is the erroneous idea that they must thoroughly understand every detail of a proposition before it is consistent for them to believe in it. It is a good plan to present some simple problems in nature, physiology for instance, and ask for an explanation, and then show them how inconsistent it is to believe in God's physical operations when we are utterly unable to comprehend them, yet at the same time entirely reject His spiritual workings, whose existence we cannot deny, simply because of our inability to fully understand or satisfactorily explain them.

These philosophical ones, oftentimes men and women of scientific ability, very often have false ideas of both science and religion. Their notions will have to be wholly revised before they will be prepared to understand the simple but mighty truths of the gospel of Christ.

It is no small task to win the minds of this class to new ways of thinking. They are not so easily influenced as the emotional and other types we have studied, but when once you do succeed in winning them for Christ, they will not be so easily disturbed in their Christian experience, and will probably become stalwart pillars in the house of faith.

If you can only get such persons to pray, a great victory has been gained. If possible, get them to carefully and prayerfully study the book of Ephesians. Depend upon the spirit of God to help you in presenting Christ in just the right way to these minds, that they may be led to recognize in Him the One for whom their souls hunger and thirst.

Many of this class pride themselves on being good

“moral men.” They very often do not sense their own sinful condition, hence do not keenly feel the need of pardoning love and forgiveness.

While we as Christian workers, have learned, or are learning, to take God at His word, to live by faith, we must remember that the subjects of our labor as a rule have not learned this lesson, so we must make every effort, by explanation, reason, logic, illustration, etc., to assist them in recognizing the truths and principles of the plan of salvation.

It is not enough to preach “Believe, believe, believe,” to this class of temperament. That is good as far as it goes, but you must follow up such preaching, as did Paul in the case recorded in the sixteenth chapter of Acts, when he said, “Believe in the Lord Jesus Christ, and thou shalt be saved, and thy house; and they spake unto him the word of the Lord, and to all that were in his house.” He not only told the jailer to believe, but by the Word of God *he taught him how to believe.*

This class have often been called “doubting Thomases.” Many of them probably are like Thomas, prone to unbelief; at the same time, many of them are desirous of knowing the truth. They feel the need of a soul helper, but they have trained their minds to reason out all the problems of life, and so are loath to accept conclusions, which they cannot reach by reasoning. But patience, wise, and judicious effort on the part of the worker, is sure to be followed by results.

This class, as a rule, will be able to ask many questions, some of them very pointed and well put. You must not only consider these candidly and patiently, but you must in turn be able to teach them many things, by likewise asking them questions, so asked that their answers will prove to be a help in leading them over the difficulties which the enemy has placed in their way of exerting simple and childlike faith in God.

4. *The Curious.*—Curiosity, inquisitiveness, and adventure, are the avenues through which Satan has wrought the downfall of many souls. Likewise, if these same channels are properly utilized, they will often be the means of bringing the story of deliverance and truth to those who sit in darkness.

Right here let me warn the worker not to appeal to human curiosity by mere sensationalism. Unconventional and novel methods will always attract momentary and passing attention, but the personal worker should rather employ higher and truer methods of appealing to humanity by attractively upholding the work and merits of the Master, who said, “I, if I be lifted up, will draw all men unto me.”

Christ's work on earth in behalf of the sinner is so many-sided, so complete, so wonderful, that it may be drawn upon for illustrations and experiences that will at once attract and interest all classes of temperament.

In the plan of salvation and the work of Christ for humanity, there is that which if properly presented, immediately appeals to the emotional, the philosophical, the downcast—in fact, all classes of humanity can be reached and interested by the story of the wonderful life of this God-man.

Undoubtedly many of the multitudes who followed Christ in the days of His earthly ministry did so at first merely out of curiosity, but as they followed they heard, as they lingered they learned, and the word of truth grew up in their hearts and brought forth a harvest unto faith and righteousness.

While we make no effort to adopt methods that will in particular appeal to this class of people, we should not make the mistake of utterly disregarding this element of human nature in our work for souls. This element of curiosity can oftentimes be turned to excellent advantage, and many souls are rejoicing in the liberty of Christ today who were first led to learn of His wonderful work through the mere curiosity by which they were attracted to some place where the Gospel was being proclaimed.

This class frequently ask many questions, and while an effort is made to answer them candidly, let the personal worker also warn these souls against the danger of being led by curiosity and the spirit of adventure into the dark and deceptive errors of spiritualism and other fallacies which are abroad in the world and which so strongly appeal to this phase of human nature.

An effort should be made to discourage this amusement-loving spirit in the cause of Christ. There is a tendency at the present time to look for something new and sensational. The enemy seeks to produce a dissatisfaction with the grand old truths of Zion, and is ever tempting us to steer the gospel ship out of the Christ-laid course, into the new and unknown waters of skepticism, speculation, and well-disguised error.

It is to this class of individuals that the continued-story plan of work is especially adapted. Stop in the middle of your subject. Continue it next day or next week, and the thought and expectancy which they entertain in the meantime will do much to prepare the soil of mind and heart for the reception of the truths which are to follow.

Curiosity has wrought the ruin of many useful men and women. It was this element in Samson's character that made that strong man weak, and well-nigh ruined his career on earth.

5. *The Erratic Temperament.*—This individual may be found zealous and filled with fervor one day; cold, indifferent, and careless the next, like the waves of the sea, cast to and fro, up and down. It seems difficult for them to anchor their hope within the veil. We knew of such a case, who one day proclaimed complete sanctification and a life without sin, and the following evening mourned and wept because he had committed the unpardonable sin.

It is these mentally vacillating individuals who "go crazy over religion." They are extremists. They are the unfortunate souls out of whom the enemy makes religious fanatics. They are prone to look upon only one side of a truth, and whether it be in physical or moral reform, their great danger is of pushing reform beyond the borders of good into barren and hurtful extremes.

Such persons must be warned against presumption, and taught the importance of balanced effort and unchanging faith. Thousands of souls are impulsive, sometimes quick, to accept the truth, and as quick to forsake it; like the seed that fell by the wayside, springing up immediately, but just as soon withered and wilted, not being deep-rooted and well-grounded.

It is of great value to such, after they have begun the Christian life, to live with some more staid companion. Two such erratic workers together make a poor combination. It is such temperaments as these that quickly get moral burdens to undertake wonderful tasks, and as quickly lose them, and secure other burdens equally great but entirely different.

It is not a question of emotion or curiosity with these individuals, it is their peculiar mental make-up, coupled with a sort of self-confidence, a "zeal not according to knowledge," that guides them; rather than sound judgment and the teaching and leading of the Holy Spirit.

These souls are often very tenderhearted and conscientious. They are sometimes best appealed to in an effort to save them from false moves, by pointing out the power of their example and influence, and how others may be harmed and led astray by the influence of the moves they are about to make.

Strange to say, these erratic ones, like Peter, are often boastful of their wonderful constancy, and how they always stick to their tasks, and never forsake the post of duty. And

very often, like Peter, they will only be led to see their weakness by the bitter results of their own mistakes.

These erratic individuals sometimes have the making of a strong, beautiful, useful character lying beneath the surface. Sometimes these manifestations are due more largely to physical conditions than to mental temperament.

Irritated nerves and bad digestion are oftentimes responsible for many thoughtless moves and sad failures.

6. *The Self-Confident and Self-Satisfied.*—It is this class of individuals that gives the most trouble to the Christian worker—the worldly-wise scientist, the scoffing skeptic, the self-satisfied infidel, the self-centered student—many of whom feel they have made the wonderful discovery that man needs no Savior. While such souls seem unpromising to labor for, the personal worker must not be discouraged. There is oftentimes smoldering beneath all this outward profession of self-satisfaction, the faithful conviction of sin which the Holy Spirit has wrought within the heart, and with the co-operation of God's good Spirit, the Word of God is often able to break these hard hearts and melt these self-sufficient souls, for His "Word is like a hammer," which breaketh the rock in pieces; yea, like as a fire that can melt the most flintlike soul.

Let these self-satisfied ones compare their life and life-work with that of the Blessed Master. Portray to them the self-sacrifice and devotion of this Ideal Man; and trust the Word of God to show them the exceeding sinfulness of sin, and so illumine their darkened minds that they may be able to see their lost and hopeless condition, outside of Jesus Christ.

7. *The Careless and Indifferent.*—While these people outwardly manifest the spirit of don't-care, and a sort of stolid indifference to the things of God; while they seem utterly careless of their souls' welfare, there is oftentimes a lingering desire in the depths of their souls for something better and truer than they have ever yet known.

And yet as it would appear on the surface, the mass of humanity today is largely composed of this indifferent and careless sort. It would even seem that many of the emotional and other classes of temperament, have fallen under the strange anaesthetizing influence of the enemy, are gradually becoming more and more indifferent to the things of heaven, while they are more and more engrossed with the transient affairs of earth.

It must have been for this rapidly growing class of

individuals that the solemn warnings, fearful threatenings, and dire judgments of the Bible were written. The exceeding great and precious promises of the Bible may be presented to these people, the love of God may be proclaimed to them, and yet their indifference seems to ward it all off. It is with this class that we must use the texts found in the department for Careless and Indifferent Sinners. Such verses as Hebrews 10:31 oftentimes arouse these souls from their lethargy and carnal security, and for a moment cause them to think of the future; and when you can get the indifferent soul to think, then there is hope.

Whatever the method of dealing with these souls, and pointing them to Christ, the first thing that must be done is to awaken them—arouse them. It may be necessary to use the strongest language of inspiration in order to awaken the moral sensibilities of these indifferent and sleeping souls.

With these few general suggestions with reference to dealing with different classes of sinners, and the suggestions concerning qualifications for workers, Hints to Personal Workers, Christ as a Personal Worker, etc., we bring this foreword to a close, and refer the worker to the texts which have been selected and arranged for various classes of objectors and sinners. While there may be difference of opinion as to which are really the best texts to use in a given case, and while only the Spirit of God can teach the worker the best methods to pursue in any individual experience, we have found the texts cited in this little manual to be especially useful and helpful in doing Christian work, having proved them by personal experience.

Christ and His Disciples as Personal Workers.

1. Christ wins Andrew, the honest seeker, by inviting him to His home. (John 1:35-42.)
2. The Master wins Nicodemus, the carnal-minded inquirer, by a full and free discussion of his own needs. (John 3:1-21.)
3. Jesus wins the Samaritan woman from a life of sin, by asking a favor of her, by appealing to her curiosity, and a revelation of Himself. (John 4:1-26.)
4. The Lord wins Peter the impetuous, but waited a considerable time before pressing him for a complete confession. (Matt. 16:13-17.)
5. Christ wins Zaccheus, the rich worldling, at a personal visit in the publican's home. (Luke 19:1-10.)

6. Paul, the misguided zealot, is convicted and converted by a direct and open charge. (Acts 9:1-9.)

7. In the healing of the leper, the Master did no violence to his religious customs or prejudices. (Luke 5:12-15.)

8. The Master and His new disciple, Matthew, the taxgatherer, win souls at a sinner's banquet. (Luke 5:27-32.)

9. The Master ministers to one sick in mind as well as in body—the woman with a spirit of infirmity. (Luke 13:11-17.)

10. The Savior works for even the ungrateful lepers. (Luke 17:11-19.)

11. Andrew, the first personal worker of the disciples, wins his brother Peter. (John 1:35-42.) (The three times Andrew is brought to our view in the Gospels he is doing personal work.)

12. Philip wins the foreign Ethiopian by a Bible reading. (Acts 8:26-39.) (This Philip was a layman.)

13. Peter wins the Gentile Cornelius after the vision that removed his prejudice. (Acts 10:1-48.)

14. Aquilla and Priscilla bring more light to the evangelist Apollo. (Acts 18:24-28.)

15. Paul wins Lydia and the jailer under peculiar and difficult circumstances. (Acts 16:14, 15; and 25-32.)

16. Paul wins the slave Onesimus who ran away from his master Philemon. (Philemon 1:10-13.)

I.
GOOD TEXTS
FOR ANXIOUS SEEKERS AND
THOSE WHO WANT TO BE SAVED.

1. What Must I Do to be Saved?

a.—Believe God's word and accept Christ as your personal Savior.

And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened and every one's bands were loosed. And the keeper of the prison awakening out of his sleep, and seeing the prison doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled. But Paul cried with a loud voice, saying, Do thyself no harm: for we are all here. Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, And brought them out, and said, Sirs, what must I do to be saved? And they said, *Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.* And they spake unto him the word of the Lord, and to all that were in his house. *Acts. 16:25-32.*

But as many as received him, to them gave he power to become the sons of God, *even to them that believe on his name.* *Jno. 1:12.*

For *by grace are ye saved through faith:* and that not of yourselves; it is the gift of God. *Eph. 2:8.*

b.—Be willing to acknowledge your sin.

He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy. *Prov. 28:13.*

And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, *God be merciful to me a sinner.* I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Luk. 18:13, 14.

He looketh upon men, and if any say, *I have sinned, and perverted that which was right,* and it profited me not; He will deliver his soul from going into the pit and his life shall see the light.

Job 33:27, 28.

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, *Father I have sinned* against heaven, and in thy sight, and am no more worthy to be called thy son.

Luk. 15:20, 21.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

I. Jno. 1:9.

c.—Come to Christ just as you are.

For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

II. Cor. 8:12.

In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

Jno. 7:37.

All that the Father giveth me shall come to me; and *him that cometh to me I shall in no wise cast out.*

Jno. 6:37.

But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth. I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners to repentance.

Matt. 9:12, 13.

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Rom. 5:8.

d.— Seek God with all your heart—now—today.

Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall seek me, and find me, when ye shall search for me with all your heart.
Jer. 29:12, 13.

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment.

Matt. 22:37, 38.

Seek ye the Lord while he may be found, call ye upon him while he is near.

Isa. 55:6.

Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

Heb. 4:7.

e.—Repent and forsake all known sin.

Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the Kingdom of God. And saying, The time is fulfilled, and the kingdom of God is at hand: *repent ye, and believe the gospel.*

Mark 1:14, 15.

Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

Acts 5:31.

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return to the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.

Isa. 55:7.

f.—Confess Christ before the World.

Whosoever therefore shall confess me before men, him I will confess also before my Father which is in heaven. But whosoever shall deny me before men, him I will also deny before my Father which is in heaven.

Matt. 10:32, 33.

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

Rom. 10:9, 10.

Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy. *Ps. 107: 2.*

g.—Trust Christ to keep you. Do not try to save yourself.

Wherefore *he is able also to save them to the uttermost* that come unto God by him, seeing he ever liveth to make intercession for them. *Heb. 7:25.*

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. *Jude 24.*

h.—Be baptized and walk in the light your conscience discerns.

Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, *Repent, and be baptized* every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. *Acts 2:37, 38.*

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleaneth us from all sin. *I. Jno. 1:7.*

2. Christ Died for You.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *Jno. 3:16.*

The thief cometh not, but for to steal, and to kill, and to destroy: *I am come that they might have life*, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. *Jno. 10:10, 11.*

For the Son of man is come to seek and to save that which was lost. *Luk. 19:10.*

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that which I also received, *how that Christ died for our sins* according to the Scriptures; And that he was buried, and that he rose again the third day according to the Scriptures. *I. Cor. 15:1-4.*

3. Christ Is Your Sin Bearer.

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed. *I. Pet. 2:24.*

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him. *II. Cor. 5:21.*

But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and *the Lord hath laid on him the iniquity of us all.*

Isa. 53:5, 6.

And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world. *I. Jno. 2:2.*

Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree. *Gal. 3:13.*

4. God's Willingness to Forgive You.

The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. *II. Pet. 3:9.*

Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: *And by him all that believe are justified* from all things, from which ye could not be justified by the law of Moses. *Acts 13:38, 39.*

I acknowledged my sin unto thee, and mine iniquity have I not hid, I said, I will confess my transgressions unto the Lord; and *thou forgavest the iniquity of my sin.* *Ps. 32:5.*

5. Trust God's Power to Keep You.

Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. *I. Pet. 1:5.*

And she shall bring forth a son, and thou shalt call his name JESUS: for *he shall save his people from their sins.*

Matt. 1:21.

I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and the *word of God abideth in you, and ye have overcome the wicked one.*

I. Jno. 2:14.

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. *Col. 1:13.*

He giveth power to the faint; and to them that have no might he increaseth strength. *Isa. 40:29.*

And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work. *II. Cor. 9:8.*

For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone. *Psa. 91:11, 12.*

6. Recognize Christ as Your Advocate in Heaven.

Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. *Rom. 8:34.*

My little children, these things write I unto you, that ye sin not. And *if any man sin, we have an advocate* with the Father, Jesus Christ the righteous. *I. Jno. 2:1.*

7. Salvation Is Full and Free for All Who Will Believe and Accept Christ.

For whosoever shall call upon the name of the Lord shall be saved. *Rom. 10:13.*

That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. *Rom. 10:9, 10.*

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. *Rom. 1:16.*

Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. *Isa. 55:1.*

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. *Rev. 22:17.*

Come now, and let us reason together, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. *If ye be willing and obedient ye shall eat the good of the land: Isa. 1:18, 19.*

In the last day, that great day of the feast, Jesus stood and cried, saying, *If any man thirst, let him come unto me and drink. Jno. 7:37.*

This is a faithful saying, and worthy of all acceptance, that *Christ Jesus came into the world to save sinners; of whom I am chief. I. Tim. 1:15*

II.
GOOD TEXTS FOR TRIFLERS
AND THOSE WHO ARE INDIFFERENT
TO THEIR ETERNAL WELFARE.

1. Man's Lost Condition Out of Christ.

For all have sinned, and come short of the glory of God.
Rom. 3:23.

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.
Rom. 6:23.

If thou, LORD, shouldest mark iniquities, O Lord, who shall stand?
Ps. 130:3.

But we are all as an unclean thing, and all our righteousnesses, are as filthy rags; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away.
Isa. 64:6.

I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing.
Jno. 15:5.

Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.
Jno. 8:34.

2. Christ Supplies the Sinner's Every Need.

THE SINNER.

a.—Unrest.

But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.
Isa. 57:20.

b.—No Peace.

There is no peace, saith my God, to the wicked.
Isa. 57:21.

c.—Sorrow.

Many sorrows shall be to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

Ps. 32:10.

d.—Adversity.

Woe unto the wicked! It shall be ill with him; for the reward of his hands shall be given him.

Isa. 3:11.

e.—Hard Way.

Good understanding giveth favour: but the way of transgressors is hard.

Prov. 13:15.

f.—Condemnation.

But I see another law in my members, warning against the law of my mind, and bringing me into captivity to the law of sin which is in my members. *O, wretched man that I am!* who shall deliver me from the body of this death?

Rom. 7:23, 24.

g.—Destruction.

For yet a little while, and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be.

Ps. 37:10.

THE CHRISTIAN.

a.—Rest.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

Matt. 11:28, 29.

b.—Peace.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.

Jno. 14:27.

c.—Happiness.

If ye know these things, happy are ye if ye do them.

Jno. 13:17.

d.—Prosperity.

And we know that all things work together for good to them that love God, to them who are the called according to his purpose.

Rom. 8:28.

e.—*Good Way.*

For the LORD God is a sun and shield; the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly. *Ps. 84:11.*

f.—*Freedom.*

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in *Christ Jesus hath made me free* from the law of sin and death. *Rom. 8:1, 2.*

g.—*Eternal Life.*

And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father, which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand. Jno. 10:28, 29.

3. Results of Rejecting Christ.

So then every one of us shall give account of himself to God. *Rom. 14:12.*

It is a fearful thing to fall into the hands of the living God. *Heb. 10:31.*

He that believeth on the Son hath everlasting life; and *he that believeth not the Son shall not see life; but the wrath of God abideth on him. Jno. 3:36.*

He that believeth on him is not condemned; but *he that believeth not is condemned* already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. *Jno. 3:18, 19.*

I said therefore unto you, that ye shall die in your sins; for *if ye believe not that I am he, ye shall die in your sins. Jno. 8:24.*

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But *a certain fearful looking for of judgment and fiery indignation* which shall devour the adversaries. He that despised Moses' law died without mercy under two or three

witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people.

Heb. 10:26-30.

And for this cause *God shall send them strong delusion*, that they should believe a lie: That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

II. Thess. 2:11, 12.

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him.

Heb. 2: 3.

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

Heb. 3:12.

While it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation.

Heb. 3:15.

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. *In flaming fire taking vengeance on them that know not God* and that obey not the gospel of our Lord Jesus Christ: *Who shall be punished with everlasting destruction* from the presence of the Lord, and from the glory of his power.

II. Thess. 1:7-9.

4. Christ Supplies Your Needs.

a.—The Prodigal Son needs a forgiving Father.

I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

Luk. 15:18-20.

b.—The lost child needs a Divine guide.

Oh that I knew where I might find him! that I might come even to his seat!

Job 23:3.

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. *Jno. 10:9.*

c.—The sinsick one needs a skillful physician.

But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. *Matt. 9:12.*

d.—The slave soul needs a loving Redeemer.

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our LORD. So then with the mind I myself serve the law of God; but with the flesh the law of sin. *Rom. 7:23-25.*

e.—The tempted soul needs a powerful helper.

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. *I. Cor. 10:13.*

f.—The servant soul needs a new and gracious master.

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. *Matt. 11:28-30.*

g.—The dead and dying need a life giver.

And this is the record, that God hath given to us eternal life, and this life is in his Son. *I. Jno. 5:11.*

5. God's Claims on Every Sinner.

a.—He created us.

And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea and over the fowl of the air, and over the cattle and over all the earth, and over every creeping thing that creepeth upon the earth. *So God created man in his own image, in the image of God created he him; male and female created he them.* *Gen. 1:26, 27.*

The Spirit of God hath made me, and the breath of the Almighty hath given me life. *Job 33:4.*

Know ye that the LORD he is God: it is he that hath made us, and not we ourselves; we are his people, and the sheep of his pasture. *Ps. 100:3.*

b.—Christ redeemed us.

Yet it pleased the LORD to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; *for he shall bear their iniquities.* *Isa. 53:10, 11.*

For the Son of man is not come to destroy men's lives, but to *save them.* And they went to another village. *Luk. 9:56.*

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. *Acts 4:12.*

But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they. *Acts 15:11.*

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; *Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.* *Titus 2:13, 14.*

I am the good shepherd: the good shepherd giveth his life for the sheep. *Jno. 10:11.*

c.—Christ and His Father both love sinners, although they hate sin.

For *the Father himself loveth you,* because ye have loved me, and have believed that I came out from God. *Jno. 16:27.*

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, *he loved them unto the end.* *Jno. 13:1.*

As the Father hath loved me, so have I loved you: continue ye in my love. *Jno. 15:9.*

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Rom. 8:35-39.

And the life which I now live in the flesh I live by the faith of the *Son of God, who loved me, and gave himself for me.* *Gal. 2:20.*

May be able to comprehend with all saints what is the breadth, and length, and depth, and height; And to know *the love of Christ, which passeth knowledge*, that ye might be filled with all the fullness of God. *Eph. 3:18, 19.*

And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour. *Eph. 5:2.*

Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. *I. Jno. 3:16.*

And from Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood. *Rev. 1:5.*

d.—The Holy Spirit faithfully strives to lead the sinner to repentance.

So shall they fear the name of the LORD from the west, and his glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him. *Isa. 59:19.*

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, *he will reprove the world of sin*, and of righteousness, and of judgment: *Jno. 16:7, 8.*

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but *the Spirit itself maketh intercession for us* with groanings which cannot be uttered. *Rom. 8:26.*

And the LORD said, *My Spirit shall not always strive with man*, for that he also is flesh: yet his days shall be a hundred and twenty years. *Gen. 6:3.*

III.

GOOD TEXTS FOR SKEPTICS, AGNOSTICS, AND INFIDELS.

1. Those Who Do Not Believe in the Existence of a God.

Because that which may be known of God is manifest in them; for God hath shewed it unto them. *For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made* even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools. *Rom. 1:19-22.*

The fool hath said in his heart, There is no God. They are corrupt, they have done abominable works, there is none that doeth good. *Ps. 14:1.*

The heavens declare the glory of God; and the firmament sheweth his handywork. *Ps. 19:1.*

These things hast thou done, and I kept silence; *thou thoughtest that I was altogether such an one as thyself:* but I will reprove thee, and set them in order before thine eyes. *Ps. 50:21.*

I am the LORD, and there is none else, there is no God besides me: I girded thee, though thou hast not known me; that they may know from the rising of the sun, and from the west, that there is none besides me. I am the LORD, and there is none else. I form the light, and create darkness; I make peace, and create evil: I the LORD do all these things. Drop down, ye heavens, from above, and let the skies pour down righteousness: let the earth open, and let them bring forth salvation, and let righteousness spring up together; I the LORD have created it. *Woe unto him that striveth with his*

Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands? Woe unto him that saith unto his father, What begetteth thou? or to the woman, What hast thou brought forth? Thus saith the Lord, the Holy One of Israel, and his Maker, Ask me of things to come concerning my sons, and concerning the work of my hands command ye me. *I have made the earth, and created man upon it: I, even my hands, have stretched out the heaven, and all their host have I commanded.*

Isa. 45:5-12.

2. Those Who Doubt That the Bible Is God's Word.

He that is of God heareth God's words: ye therefore hear them not because ye are not of God. *Jno. 8:47.*

We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn and the daystar arise in your hearts: Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but *holy men of God spoke as they were moved by the Holy Ghost.* *II. Pet. 1:19-21.*

For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life.

Prov. 6:23.

Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. I understand more than the ancients, because I keep thy precepts. Through thy precepts I get understanding: therefore I hate every false way. Thy word is a lamp unto my feet, and a light unto my path. The entrance of thy words giveth light; it giveth understanding unto the simple. *Ps. 119:98-100, 104, 105, 130.*

And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God? *Mark 12:24.*

Is not my word like as a fire? saith the LORD; and like a hammer that breaketh the rock in pieces? *Jer. 23:29.*

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. *Jno. 5:39.*

So then faith cometh by hearing, and hearing by the word of God. *Rom. 10:17.*

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: *II. Tim. 3:16.*

Now ye are clean through the word which I have spoken unto you. *Jno. 15:3.*

Sanctify them through thy truth: thy word is truth. *Jno. 17:17.*

Heaven and earth shall pass away, but my words shall not pass away. *Matt. 24:35.*

3. Those Who Doubt the Divine Mission of Christ.

And again when he bringeth in the first begotten into the world, he saith, *And let all the angels of God worship him.* *Heb. 1:6.*

Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he lets nothing that is not put under him. But now we see not yet all things put under him. *Heb. 2:8.*

For unto us a child is born, unto us a son to given: and the government shall be upon his shoulder: and *his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace.*

Isa. 9:6.

Behold, a virgin shall be with child, and shall bring forth a son, and they shall *call his name Emmanuel, which being interpreted is, God with us.* *Matt. 1:23.*

But Jesus answered them, My Father worketh hitherto, and I work. *Jno. 5:17.*

The first man is of the earth, earthy: the second man is the Lord from heaven. *I. Cor. 15:47.*

And without controversy great is the mystery of godliness: *God was manifest in the flesh*, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. *I. Tim. 3:16.*

That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. *Jno. 5:23.*

4. Honest Skeptics.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. *Jno. 7:17.*

Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? *Philip saith unto him, Come and see.* Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto him, Rabbi, thou art the Son of God; thou art the King of Israel. *Jno. 1:45-49.*

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them: then came Jesus, the door being shut, and stood in the midst and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust into my side; and be not faithless, but believing. And Thomas answered and said unto him, my Lord and my God. Jesus saith unto him, Thomas because thou hast seen me, thou hast believed: *Blessed are they that have not seen, and yet have believed.* *Jno. 20:24-29.*

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.

I. Cor. 2:14.

And many other signs truly did Jesus in the presence of his disciples, which are not written in this book: But these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.
Jno. 20:30, 31.

I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth. Which thing I also did in Jerusalem: and many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities. Whereupon as I went to Damascus with authority and commission from the chief priests, At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks. And I said, Who art thou, Lord? And he said, I am Jesus whom thou persecutest. But rise, and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee; Delivering thee from the people, and from the Gentiles, unto whom now I send thee, To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O king Agrippa, *I was not disobedient unto the heavenly vision*; but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. *Acts 26:9-20.*

Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I am in the Father, and the Father in me: *or else believe me for the very works' sake.*

Jno. 14:9-11.

5. Insincere Skeptics.

And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: That they all might be damned who *believed not the truth* but had pleasure in unrighteousness. *II. Thess. 2:10-12.*

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

II. Thess. 1:7, 8.

Then said Jesus again unto them, I go my way, and ye shall seek me, and shall die in your sins; whither I go, ye cannot come. I said therefore unto ye, that ye shall die in your sins: for *if ye believe not that I am he, ye shall die in your sins.*

Jno. 8:21, 24.

Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance. But, after thy hardness and impenitent heart, *treasurest up unto thyself wrath against the day of wrath* and revelation of the righteous judgment of God.

Rom. 2:4, 5.

O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and *ye would not!* Behold, your house is left unto you desolate. *Matt. 23:37, 38.*

Ephraim is joined to idols: let him alone.

Hosea 4:17.

The harvest is past, the summer is ended, and *we are not saved.*

Jer. 8:20.

IV. GOOD TEXTS FOR BACKSLIDERS.

The backslider in heart shall be filled with his own ways:
and a good man shall be satisfied from himself.

Prov. 14:14.

Go and proclaim these words toward the north, and say, Return thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD, and I will not keep anger for ever. *Only acknowledge thine iniquity*, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD. Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee; for thou art the LORD our God.

Jer. 3:12, 13, 22.

Thus saith the LORD, What iniquity have your fathers found in me, that they are gone far from me, and have walked after vanity, and are become vain? For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. *Thine own wickedness shall correct thee*, and thy backslidings shall reprove thee: know therefore and see that it is an evil thing and bitter, that thou hast forsaken the LORD thy God, and that my fear is not in thee, saith the LORD GOD of hosts.

Jer. 2:5, 13, 19.

O LORD the hope of Israel, all that forsake thee shall be ashamed, and they that depart from me shall be written in the earth, because they have forsaken the LORD, the fountain of living waters.

Jer. 17:13.

My little children, these things write I unto you, that ye sin not. And if *any man sin, we have an advocate with the Father*, Jesus Christ the righteous: And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.

I. Jno. 2:1, 2.

But when they in their troubles did turn unto the LORD GOD of Israel, and sought him, he was found of them.

II. Chron. 15:4.

And not many days after the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living. And when he had spent all, there arose a mighty famine in that land; and he began to be in want. And he went and joined himself to a citizen of that country; and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him. *And when he came to himself*, he said, How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father, and will say unto him, *Father, I have sinned* against heaven, and before thee, And am no more worthy to be called thy son: make me as one of thy hired servants. And he arose, and came to his father. *But when he was yet a great way off*, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son. But the father said to his servants, Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet. And bring hither the fatted calf, and kill it; and let us eat, and be merry: For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry. *Luk. 15:13-24.*

And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell. But if from thence thou shalt seek the LORD thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul. *When thou art in tribulation* and all these things are come upon thee, even in the latter days, *if thou turn to the Lord thy God*, and shalt be obedient unto his voice; (For the LORD thy God, is a merciful God); he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them. *Deut. 4:28-31.*

He feedeth on ashes: *a deceived heart hath turned him aside*, that he cannot deliver his soul, nor say, is there not a lie in my right hand? Remember these, O Jacob and Israel; for thou art my servant: I have formed thee; thou art my servant: O Israel, thou shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: *return unto me; for I have redeemed thee.*

Isa. 44:20-22.

But thou hast not called upon me, O Jacob; but thou hast been weary of me, O Israel. Thou hast not brought me the small cattle of thy burnt offerings! neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, *even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.*

Isa. 43:22-25.

O Israel, return unto the LORD thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy. *I will heal their backsliding, I will love them freely: for mine anger is turned away from him.*

Hosea 14:1-4.

Remember Lot's wife.

Luk. 17:32.

Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him.

Heb. 10:38.

V.
GOOD TEXTS FOR THOSE WHO
OFFER SPECIAL OBJECTIONS.

A. THE WEAK AND TREMBLING OBJECTOR.

1. "I'm Too Weak."

I can do all things through Christ which strengtheneth me. *Phil. 4:13.*

I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; *for without me ye can do nothing.* *Jno. 15:5.*

And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake: *for when I am weak, then am I strong.* *II. Cor. 12:9, 10.*

He giveth power to the faint; and to them that have no might he increaseth strength. *Isa. 40:29.*

For the eyes of the LORD run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. Herein thou hast done foolishly: therefore from henceforth thou shalt have wars. *II. Chron. 16:9.*

2. "I'm Trying to be a Christian."

These things have I written unto you that believe on the name of the Son of God; that *ye may know that ye have eternal life*, and that ye may believe on the name of the Son of God. *I. Jno. 5:13.*

And ye shall seek me, and find me when ye shall search for me with all your heart. *Jer. 29:13.*

And I will give them a heart to know me, that I am the LORD; and they shall be my people, and I will be their God: for they shall return unto me with their *whole heart*.
Jer. 24:7.

3. "I'm Always Falling into Sin."

But the Lord is faithful, who shall stablish you, and keep you from evil. *II. Thess. 3:3.*

The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished: *II. Pet. 2:9.*

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. *Heb. 7:25.*

4. "I Can't Give Up My Evil Ways."

For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For *what shall it profit a man if he shall gain the whole world* and lose his own soul? Or what shall a man give in exchange for his soul?
Mark 8:35-37.

By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; Choosing rather to suffer affliction with the people of God, than *to enjoy the pleasures of sin* for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward.
Heb. 11:24-26

If the Son therefore shall make you free, ye shall be free indeed. *Jno. 8:36.*

5. "I'm Afraid I Can't Hold Out."

Let us hold fast the profession of our faith without wavering; for he is faithful that promised; *Heb. 10:23.*

There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: *I will not fail thee*: nor forsake thee. *Josh. 1:5.*

Wherefore, let them that suffer according to the will of God commit the keeping of their souls to him in well doing, as unto a *faithful* Creator. *I. Pet. 4:19.*

For the which cause I also suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that *he is able to keep* that which I have committed unto him against that day.

II. Tim. 1:12.

But my God shall supply all your need according to his riches in glory by Christ Jesus. *Phil. 4:19.*

6. "I've Tried Once Before and Failed."

(Find out the cause of failure.)

a.—New Birth.

For whatsoever is *born of God overcometh the world*: and this is the victory that overcometh the world, even our faith.

I. Jno. 5:4.

b.—Bible Study.

I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because *ye are strong, and the word of God abideth in you*, and ye have overcome the wicked one.

I. Jno. 2:14.

c.—Prayer.

Pray without ceasing.

I. Thess. 5:17.

d.—Confession.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

I. Jno. 1:9.

e.—Profession.

Whosoever therefore shall *confess me before men*, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. *Matt. 10:32, 33.*

f.—Association.

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

II. Cor. 6:14-17.

g.—Working for Others.

Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath.

Matt. 25:28, 29.

7. "I Can't Overcome My Bad Habits."

And God is able to make all grace abound toward you: that ye, always having all sufficiency in all things, may abound to every good work:

II. Cor. 9:8.

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy.

Jude 24.

8. "Have Not Suffered Enough For My Sins."

Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed.

I. Pet. 2:24.

For *Christ also hath once suffered for sins*, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. *I. Pet. 3:18.*

But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his *stripes we are healed.*

Isa. 53:5.

9. “I Don’t Know How to be a Christian.”
(See elsewhere, “What must I do to be saved?”)

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon.
Isa. 55:7.

And they said, *Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.*
Acts 16:31.

Verily, verily, I say unto you, He that *heareth my word, and believeth on him* that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life.
Jno. 5:24.

But if from thence thou shalt seek the LORD thy God, thou shalt find him if thou *seek him with all thy heart and with all thy soul.*
Deut. 4:29.

O taste and see that the Lord is good: blessed is the man that trusteth in him.
Ps. 34:8.

Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye *believe on him* whom he hath sent.
Jno. 6:28, 29.

B. THE INDIFFERENT AND TRIFLING OBJECTOR.

1. “I Have No Feeling.”

The heart is deceitful above all things, and desperately wicked: who can know it?
Jer. 17:9.

Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.
I. Pet. 1:8.

For *with the heart man believeth* unto righteousness; and with the mouth confession is made unto salvation.
Rom. 10:10.

And we are his witnesses of these things and so is also the Holy Ghost, whom God hath given to them that *obey him.*
Acts 5:32.

He that *believeth* on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. *Jno. 3:36.*

But as many as *received* him, to them gave he power to become the sons of God, even to them that *believe* on his name. *Jno. 1:12.*

2. "I Can't See My Way Clear."

And I will bring the blind by a way that they knew not; *I will lead them in paths that they have not known*: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. *Isa. 42:16.*

When he had thus spoken, he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay. And said unto him, Go, wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came *seeing*. He answered and said, Whether he be a sinner or no, I know not: *one thing I know, that whereas I was blind, now I see.* *Jno. 9:6, 7, 25.*

Then spake Jesus again unto them, saying, *I am the light of the world*: he that followeth me shall not walk in darkness, but shall have the light of life. *Jno. 8:12.*

3. "I'm Not Much Concerned."

And there is none that calleth upon thy name, that *stirreth up himself to take hold of thee*; for thou hast hid thy face from us, and hast consumed us, because of our iniquities. *Isa. 64:7.*

He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? *Heb. 10:28, 29.*

I tell you, Nay: but except ye repent, ye shall all likewise perish. *Luk. 13:3.*

How shall we escape, if we *neglect so great salvation*; which at the first began to be spoken by the LORD, and was confirmed unto us by them that heard him. *Heb. 2:3.*

4. "I Don't Know Whether I Am a Christian or Not."

If any man will do his will, he shall *know* of the doctrine, whether it be of God, or whether I speak of myself. *Jno. 7:17.*

And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day. *Jno. 6:40.*

And we *know* that we are of God, and the whole world lieth in wickedness. *I. Jno. 5:19.*

These things have I written unto you that believe on the name of the Son of God; *that ye may know that ye have eternal life*, and that ye may believe on the name of the Son of God. *I. Jno. 5:13.*

And he that keepeth his commandments dwelleth in him, and he in him. And hereby *we know that he abideth in us*, by the Spirit which he hath given us. *I. Jno. 3:24.*

We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. *I. Jno. 3:14.*

But whoso keepeth his word, in him verily is the love of God perfected: hereby *know we that we are in him*. *I. Jno. 2:5.*

5. "God Won't Receive Me."

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. *Jno. 6:37.*

For whosoever shall call upon the name of the Lord shall be saved. *Rom. 10:13.*

Come unto me, all ye that labour and are heavy laden, and *I will give you rest*. Take my yoke upon you, and learn of me: for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light. *Matt. 11:28-30.*

Come now, and *let us reason together*, saith the LORD: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land.
Isa. 1:18, 19.

6. "I've Sinned Away the Day of Grace;" or, "I've Committed the Unpardonable Sin."

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.
Matt. 12:31, 32.

For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they *crucify to themselves the Son of God afresh, and put him to an open shame.*
Heb. 6:4-6.

7. "It's Too Late."

When thou art in tribulation, and all these things are come upon thee, *even in the latter days*, if thou turn to the LORD thy God, and shalt be obedient unto his voice; (For the LORD thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which he sware unto them.
Deut. 4:30, 31.

All that the Father giveth me shall come to me; and him that cometh to me *I will in no wise cast out.* *Jno. 6:37.*

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.
Rev. 22:17.

8. "I'm Satisfied Where I Am."

Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.
Eph. 5:14.

And there is none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast consumed us, because of our iniquities. *Isa. 64:7.*

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? *Luk. 12:19, 20.*

For when they shall say, Peace and safety; then *sudden destruction* cometh upon them, as travail upon a woman with child; and they shall not escape. *I. Thess. 5:3.*

C.—THE FEARFUL AND FAITHLESS OBJECTOR.

1. "There's Too Much to Give Up."

For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or *what shall a man give in exchange for his soul?* *Mark 8:35, 37.*

For the LORD God is a sun and shield: the LORD will give grace and glory: *no good thing will he withhold* from them that walk uprightly. *Ps. 84:11.*

And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. *Rom. 12:2.*

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. *Jas. 4:4.*

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever. *I. Jno. 2:15-17.*

But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. *Phil. 3:7, 8.*

Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and *selleth all that he hath, and buyeth that field.* *Matt. 13:44.*

Then answered Peter and said unto him, Behold, we have forsaken *all*, and followed thee; what shall we have therefore? *Matt. 19:27.*

2. "There's Someone I Can't Forgive."

And when ye stand praying, forgive, if ye have aught against any; that your Father also which is in heaven may forgive you your trespasses. *Mark 11:25.*

But if ye forgive not men their trespasses, neither will your Father forgive your trespasses. *Matt. 6:15.*

Therefore is the kingdom of heaven likened unto a certain king, which would take account of his servants. And when he had begun to reckon, one was brought unto him, which owed him ten thousand talents. But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife, and children, and all that he had, and payment to be made. The servant therefore fell down, and worshipped him, saying, Lord, have patience with me, and I will pay thee all. Then the lord of that servant was moved with compassion, and loosed him, and *forgave him the debt.* But the same servant went out, and found one of his fellow servants, which owed him an hundred pence: and he laid hands on him. and took him by the throat, saying, Pay me that thou owest. And his fellow servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not; but went and cast him into prison, till he should pay the debt. So when his fellow servants saw what was done, they were very sorry, and came and told unto their lord all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have

had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, *if ye from your hearts forgive not every one his brother their trespasses.*
Matt. 18:23-35.

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.
Eph. 4:32.

3. "I'm Afraid of Ridicule and Persecution."

Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.
Mark 8:38.

Thou therefore endure hardness, as a good soldier of Jesus Christ.
II. Tim. 2:3.

If we suffer, we shall also reign with him: if we deny him, he also will deny us:
II. Tim. 2:12.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.
Matt. 5:11, 12.

The fear of man bringeth a snare: but whoso putteth his trust in the LORD shall be safe.
Prov. 29:25.

4. "I'll Lose My Position."

Therefore take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? (For after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But *seek ye first the kingdom of God,* and his righteousness; and *all these things shall be added* unto you.
Matt. 6:31-33.

Not slothful in business; fervent in spirit; serving the Lord;
Rom. 12:11.

And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And *he arose, and followed him.*

Matt. 9:9.

Now as he walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea: for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. *And straightway they forsook their nets, and followed him.* And when he had gone a little farther thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

Mark 1:16-20.

5. "I'll Have a Hard Time at Home."

And the brother shall deliver up the brother to death, and the father the child: and the children shall rise up against their parents, and cause them to be put to death. And ye shall be hated of all men for my name's sake; but he that endureth to the end shall be saved.

Matt. 10:21, 22.

He that loveth father or mother more than me is not worthy of me, and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me.

Matt. 10:37, 38.

For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

Rom. 8:18.

Confirming the souls of the disciples, and exhorting them to continue in the faith, and that *we must through much tribulation enter into the kingdom of God.*

Acts 14:22.

And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life.

Matt. 19:29.

6. "The Christian Life Is Too Hard."

Her ways are ways of pleasantness, and all her paths are peace.

Prov. 3:17.

For this is the love of God, that we keep his commandments: and *his commandments are not grievous.* *I. Jno. 5:3.*

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For *my yoke is easy*, and my burden is light. *Matt. 11:29, 30.*

Good understanding giveth favour: but the way of transgressors is hard. *Prov. 13:15.*

7. "I'll Lose My Friends and Associates."

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the LORD; and in his law doth he meditate day and night. *Ps. 1:1, 2.*

He that walketh with wise men shall be wise: but a companion of fools shall be destroyed. *Prov. 13:20.*

Ye adulterers and adulteresses, know ye not that the *friendship of the world is enmity with God?* whosoever therefore will be a friend of the world is the enemy of God. *Jas. 4:4.*

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. *I. Jno. 2:15.*

Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it, and pass away. *Prov. 4:14, 15.*

8. "I Can't Give Up Worldly Amusements."

This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good. Traitors, heady, high-minded, *lovers of pleasures more than lovers of God;* Having a form of godliness, but denying the power thereof: from such turn away. *II. Tim. 3:1-5.*

And shall receive the reward of unrighteousness, as *they that count it pleasure to riot in the daytime.* Spots they are and blemishes, sporting themselves with their own deceivings

while they feast with you; Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: *Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness.* *II. Pet. 2:13-15.*

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. *Luk. 14:33.*

And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and *pleasures of this life*, and bring no fruit to perfection. *Luk. 8:14.*

Choosing rather to suffer affliction with the people of God, than to enjoy the *pleasures of sin for a season.* *Heb. 11:25.*

9. "I Have No Evidence That God Has Accepted Me."

And they lifted up their voices, and said, Jesus, Master, have mercy on us. And when he saw them, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. *Luk. 17:13, 14.*

And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him. *Luk. 15:20.*

Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. *Luk. 12:8.*

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and *I will receive you.* *II Cor. 6:17.*

D.—THE DISCOURAGED AND DISHEARTENED OBJECTOR.

1. "I'm Too Great a Sinner."

Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; *for there is no difference:* For all have sinned, and come short of the glory of God. *Rom. 3:22, 23.*

And the Pharisees and scribes murmured, saying, This man receiveth sinners, and eateth with them. *Luk. 15:2.*

Come now, and let us reason together, saith the LORD though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.
Isa. 1:18.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to *save sinners*; of whom I am chief.
I. Tim. 1:15.

2. "I'm Not Fit to Come to Christ."

For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commandeth his love toward us, in that, *while we were yet sinners, Christ died for us.* *Rom. 5:6-8.*

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. *Jno. 6:37.*

3. "My Heart Is Too Hard."

A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and *I will give you an heart of flesh.* And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. *Eze. 36:26, 27.*

Is not my word like as a fire? saith the LORD: and like a hammer that breaketh the rock in pieces? *Jer. 23:29.*

4. "I've Been Seeking Christ, But Can't Find Him."

And ye shall seek me, and find me, when ye shall search for me with all your heart. *Jer. 29:13.*

For the Son of man is come to seek and to save that which was lost. *Luk. 19:10.*

Behold, I stand at the door and knock: if any man hear my voice, and open the door, *I will come in* to him, and will sup with him, and he with me. *Rev. 3:20.*

And brought them out, and said, Sirs, what must I do to be saved? And they said, *Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. Acts 16:30, 31.*

5. “I Must Change Myself Before I Become a Christian.”

But when Jesus heard that, he said unto them, *They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice; for I am not come to call the righteous, but sinners, to repentance. Matt. 9:12, 13.*

Create in me a clean heart, O God; and renew a right spirit within me. *Ps. 51:10.*

For by *grace are ye saved through faith*; and that not of yourselves: it is the gift of God: Not of works lest any man should boast. *Eph.2:8, 9.*

Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, *God be merciful to me a sinner.* I tell you, this man went down to his house justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Luk. 18:10-14.

Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices: but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins. *Isa. 43:24, 25.*

6. “I Might as Well Give up, I Can’t Do Right,” or, “I’m Awfully Discouraged.”

Wait on the LORD: *be of good courage*, and he shall strengthen thine heart; wait, I say, on the LORD.

Ps. 27:14.

Be of *good courage*, and he shall strengthen your heart,
all ye that hope in the LORD. *Ps. 31:24.*

Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live. *Eze. 33:14-16.*

Behold, God is my salvation; I will trust, and not be afraid:
for the LORD JEHOVAH is my strength and my song; he also
is become my salvation. *Isa. 12:2.*

Come unto me, all ye that labour and are heavy laden,
and I will give you rest. Take my yoke upon you, and learn of
me: for I am meek and lowly in heart: and *ye shall find rest
unto your souls.* *Matt. 11:28, 29.*

He giveth power to the faint; and to them that have no
might he increaseth strength. Even the youths shall faint
and be weary, and the young men shall utterly fall: *But they
that wait upon the LORD shall renew their strength;* they shall
mount up with wings as eagles; they shall run, and not be
weary; and they shall walk, and not faint. *Isa. 40:29-31.*

For I the LORD thy God will hold thy right hand, saying
unto thee, *Fear not; I will help thee.* *Isa. 41:13.*

7. "I Can't Understand About Conversion."

Whosoever *believeth* that Jesus is the Christ is born of
God: and every one that loveth him that begat loveth him
also that is begotten of him. *I. Jno. 5:1.*

Therefore if any man be in Christ, he is a new creature:
old things are passed away; behold, all things are become
new.

II. Cor. 5:17.

Jesus answered and said unto him, Verily, verily, I say
unto thee, Except a man be born again, he cannot see the
kingdom of God. Nicodemus saith unto him, How can a man

be born when he is old? can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; *so is every one that is born of the Spirit.* Nicodemus answered and said unto Him, How can these things be? Jesus answered and said unto him, Art thou a master of Israel, and knowest not these things? *Jno. 3:3-10.*

But the *natural* man receiveth not the things of the Spirit of God: for they are foolishness unto him: *neither can he know them, because they are spiritually discerned.* *I. Cor. 2:14.*

E.—THE PROCRASTINATOR.

1. "Some Other Time, Not Today."

For he saith, I have heard thee in a time accepted, and in the day of salvation have I succoured thee: behold, now is the accepted time; behold, now is the day of salvation. *II. Cor. 6:2.*

Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away. *Jas. 4:13, 14.*

Wherefore as the Holy Ghost saith, Today if ye will hear his voice, Harden not your hearts, as in the provocation, in the day of temptation in the wilderness: When your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest. Take heed, brethren, lest there be in any of you an *evil heart of unbelief*, in departing from the living God. But exhort one another daily, while it is called To day; lest any of you be *hardened through the deceitfulness of sin.* *Heb. 3:7-13.*

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. *Ecc. 12:1.*

2. "I Want to Wait Awhile."

Seek ye the LORD while he may be found, call ye upon him while he is near. *Isa. 55:6.*

Boast not thyself of to morrow; for thou knowest not what a day may bring forth. *Prov. 27:1.*

And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh. *Matt. 25:10-13.*

Then Jesus said unto them. Yet a little while is the light with you. *Walk while ye have the light*, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. *Jno. 12:35.*

3. "I Think I Will Stand as Good a Chance as the Rest."

TEKEL: Thou are weighed in the balances, and are found wanting. *Dan. 5:27.*

He that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy. *Prov. 29:1.*

For all have sinned, and come short of the glory of God. *Rom. 3:23.*

For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. *Rom. 6:23.*

What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles, *that they are all under sin.* *Rom. 3:9.*

Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God. *Rom. 2:4, 5.*

4. "I Must Consult With Someone First."

To reveal his Son in me, that I might preach him among the heathen; *immediately I conferred not with flesh and blood:* Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus. *Gal. 1:16, 17.*

So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. *Luk. 14:33.*

And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him. *Mark 1:17, 18.*

5. "I Will Neither Accept Nor Reject."

And Elijah came unto all the people, and said, *How long halt ye between two opinions?* If the LORD be God, follow Him; but if Baal, then follow him. And the people answered him not a word. *I. Kings 18:21.*

No servant can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. *Ye cannot serve God and mammon.* *Luk. 16:13.*

He that is not with me is against me; and he that gathereth not with me scattereth. *Luk. 11:23.*

Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness. *Rom. 6:16.*

6. "I Want to Enjoy the World for a Little While."

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God. *Luk. 12:19-21.*

For Demas hath forsaken me, having *loved this present world* and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. *II. Tim. 4:10.*

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to *keep himself unspotted from the world.* *Jas. 1:27.*

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? *whosoever therefore will be a friend of the world is the enemy of God.* *Jas. 4:4.*

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. *I. Jno. 2:15.*

7. "I'll Wait Until I Get Ready to Die."

Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him; and to our God, for he will abundantly pardon. *Isa. 55:6, 7.*

But exhort one another daily, while it is called To day, lest any of you be hardened through the deceitfulness of sin. *Heb. 3:13.*

Then said Jesus again unto them, I go my way, and *ye shall seek me, and shall die in your sins:* whither I go, ye cannot come. Then said the Jews, Will he kill himself? because he saith, Whither I go, ye cannot come. And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

Jno. 8:21-24.

F.—THE FAULT FINDING AND DOUBTING OBJECTOR.

1. "Christians Are So Inconsistent."

Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. *Jno. 21:22.*

Therefore thou art inexcusable, O man, whosoever thou art that judgest: for *wherein thou judgest another, thou condemnest thyself;* for thou that judgest doest the same things. But we are sure that the judgment of God is according

to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God. *Rom. 2:1-5.*

And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? *I. Pet. 4:18.*

But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ. *Rom. 14:10.*

2. "There Are So Many Hypocrites in the Church."

Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up; for God is able to make him stand. *Rom. 14:4.*

So then every one of us shall give account of himself to God. *Let us not therefore judge one another any more;* but judge this rather, that no man put a stumblingblock or an occasion to fall in his brother's way. *Rom. 14:12, 13.*

Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye. *Matt. 7:1-3, 5.*

Look unto me. and be ye saved, all the ends of the earth: for I am God, and there is none else. *Isa. 45:22.*

3. "Religion Is All a Sham."

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. *Rom. 1:16.*

For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is *the power of God*.
I. Cor. 1:18.

But why dost thou judge thy brother? or why dost thou set at naught thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.
Rom. 14:10, 11.

For every man shall bear his own burden. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.
Gal. 6:5, 7, 8.

Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath *counted the blood of the covenant, wherewith he was sanctified, an unholy thing*, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.
Heb. 10:29-31.

4. “Christians Haven’t Treated Me Right.”

There is one lawgiver, who is able to save and to destroy: who art thou that judgest another?
Jas. 4:12.

Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, *what is that to thee? follow thou me*.
Jno. 21:21, 22.

5. “I Don’t Know That I Am So Bad.”

If we say that we have not sinned, we make him a liar, and his word is not in us.
I. Jno. 1:10.

Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: For *all have sinned*, and come short of the glory of God.
Rom. 3:22, 23.

An high look, and a proud heart, and the ploughing of the wicked is sin. *Prov. 21:4.*

And he that doubteth is damned if he eat, because he eateth not of faith: for *whatsoever is not of faith is sin.*
Rom. 14:23.

Therefore to him that knoweth to do good, and doeth it not to him it is sin. *Jas. 4:17.*

All unrighteousness is sin: and there to a sin not unto death. *I. Jno. 5:17.*

For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. *Jas. 2:10.*

6. "God Is Too Good to Condemn Anybody."

And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and *the dead were judged* out of those things which were written in the books, *according to their works.* And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.
Rev. 20:12-15.

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.
Rev. 16: 15-17.

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: And *these shall go away into everlasting punishment;* but the righteous into life eternal.
Matt. 25:41, 46.

The wicked shall be turned into hell, and all the nations that forget God. *Ps. 9:17.*

7. "God Is Cruel and Unjust."

Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why best thou made me thus?
Rom. 9:20.

For my thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.
Isa. 55:8, 9.

Woe unto him that striveth with his Maker! Let the potsherd strive with the potsherds of the earth. Shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath no hands?
Isa. 45:9.

He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For he knoweth our frame: he remembereth that we are dust.
Ps. 103:10, 14.

Before I was afflicted I went astray: but now have I kept thy word. *It is good for me that I have been afflicted;* that I might learn thy statutes. I know, O LORD, that thy judgments are right and that thou in faithfulness hast afflicted me.
Ps. 119:67, 71, 75.

I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:
Deut. 30:19.

But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. All his transgressions that he hath committed, they shall not be mentioned unto him: in his righteousness that he hath done he shall live. Have I any pleasure at all that the wicked should die? saith the LORD GOD; and not that he should return from his ways and live?
Eze. 18:21-23.

Say unto them, As I live, saith the LORD GOD. *I have no pleasure in the death of the wicked;* but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?
Eze. 33:11.

8. "I Can't Believe the Bible."

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are *spiritually discerned*.

I. Cor. 2:14.

Open thou mine eyes, that I may behold wondrous things out of thy law.

Ps. 119:18.

As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction. Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever.

II. Pet. 3:16-18.

All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness.

II. Tim. 3:16.

We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts.

II. Pet. 1:19.

And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

Jno. 3:19.

9. "I Can't Believe in the Divinity of Christ."

Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him.

Jno. 9:35-38.

How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him. And we are witnesses of all things which he did both in the land of the

Jews, and in Jerusalem; whom they slew and hanged on a tree: *Him God raised up the third day and shewed him openly*: Not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and to testify *that it is he which was ordained of God to be the Judge of quick and dead*. To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins. *Acts 10:38-43.*

The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things. Jesus saith unto her, I that speak unto thee am he.

Jno. 4:25-26.

When the even was come, they brought unto him many that were possessed with devils: and *he cast out the spirits with his word and healed all that were sick*; That it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses. *Matt. 8:16, 17.*

Jesus saith unto him, Rise, take up thy bed, and walk. And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

Jno. 5:8, 9.

And when he thus had spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus said unto them, Loose him, and let him go. Then *many of the Jews which came to Mary, and had seen the things which Jesus did, believed on him*. But some of them went their ways to the Pharisees, and told them what things Jesus had done. *Jno. 11:43-46.*

10. "There Are So Many Different Views of Religion."

For *what saith the Scripture?* Abraham believed God, and it was counted unto him for righteousness. *Rom. 4:3.*

Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me. *Jno. 5:39.*

If any man will do his will, *he shall know of the doctrine*, whether it be of God, or whether I speak of myself. *Jno. 7:17.*

And ye shall know the truth, and the truth shall make you free. *Jno. 8:32.*

VI
GOOD TEXTS
FOR PROFESSED CHRISTIANS
WHO HAVE SPECIAL DIFFICULTIES.

1. Those Who Misunderstand God.

Nevertheless, the LORD thy God would not hearken unto Balaam; but the LORD thy God turned the curse into a blessing unto thee, *because the Lord thy God loved thee.*

Deut. 23:5.

Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. *Ps. 89:33.*

Who redeemeth thy life from destruction; who crowneth thee with loving kindness and tender mercies; *Ps. 103:4.*

But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. *When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned: neither shall the flame kindle upon thee. For I am the LORD thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee; therefore, will I give men for thee, and people for thy life. Isa. 43:1-4.*

For he said, Surely they are my people, children that will not lie: so he was their Saviour. *In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them: and he bare them, and carried them all the days of old. Isa. 63:8, 9.*

The LORD hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee. *Jer. 31:3.*

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. *Jno. 17:23.*

But God, who is rich in mercy, for his great love wherewith he loved us. *Eph. 2:4.*

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. *I. Jno. 3:1.*

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. *I. Jno. 4:9.*

2. Those in Doubt Concerning Their Conversion.

THE EVIDENCES OF CONVERSION.

a.—Willingness to Surrender and Believe.

For if there be first a *willing mind* it is accepted according to that a man hath, and not according to that he hath not. *II. Cor. 8:12.*

Jesus said unto him, If thou canst believe, *all things are possible to him that believeth.* And straightway the father of the child cried out, and said with tears, LORD, I believe; help thou mine unbelief. *Mark 9:23, 24.*

b.—Willingness to Come to Christ and Abide in Him.

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. *Jno. 15:7.*

And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging. And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus thou Son of David, have mercy on me. And many charged him that he should hold his peace: but he cried the more a great deal, Thou Son of David, have mercy on me. And Jesus stood still, and commanded him to be called. And they call the blind man. saying unto him, Be of good comfort, rise; he calleth thee. *And he, casting away his garment, rose, and came to Jesus.* And Jesus answered, and said unto him, What wilt thou that I

should do unto thee? The blind man said unto him, Lord, that I might receive my sight. And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

Mark 10:46-52.

c.—Willingness to Obey God.

And hereby we do know that we know him, if we keep his commandments.

I. Jno. 2:3.

For I delight in the law of God after the inward man.

Rom. 7:22.

d.—Willingness to Listen to Conscience and Walk in New Light.

But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

I. Jno. 1:7.

For as many as are led by the Spirit of God, they are the sons of God.

Rom. 8:14.

Jesus heard that they had cast him out; and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he that talketh with thee. And he said, Lord, I believe. And he worshipped him. *Jno. 9:35-38.*

e.—A Changed Heart—A New Mind.

Whom have I in heaven but thee? and there is none upon earth that I desire beside thee.

Ps. 73:25.

Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God. *Jas. 4:4.*

f.—Love for Your Fellow Men.

A new commandment I give unto you. That ye love one another; as I have loved you, that ye also love one another. *By this shall all men know that ye are my disciples, if ye have love one to another.*

Jno. 13:34, 35.

We *know* that we have passed from death unto life, *because we love the brethren.* He that loveth not his brother abideth in death.

I. Jno. 3:14.

g.—The Spirit of Sonship.

For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God.

Rom. 8:15, 16.

Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. *I. Jno. 4:13.*

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. *Gal. 5:22, 23.*

3. Christians Who Lack Assurance.

Let us draw near with a true heart in *full assurance of faith*, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. *Heb. 10:22.*

These things have I written unto you that believe on the name of the Son of God; *that ye may know that ye have eternal life*, and that ye may believe on the name of the Son of God.

I. Jno. 5:13.

I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I have redeemed thee. *Isa. 44:22.*

I, even I, am he that blotteth out thy transgression for mine own sake, and *will not remember thy sins*. Put me in remembrance: let us plead together: declare thou, that thou mayest be justified. *Isa. 43:25, 26.*

Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded. *Ps. 22:4, 5.*

But I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God. *Ps. 40:17.*

Behold, God is my salvation; *I will trust, and not be afraid*: for the LORD JEHOVAH is my strength and my song; he also is become my salvation. *Isa. 12:2.*

Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. *Dan. 6:16.*

Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, *hath everlasting life*, and shall not come into condemnation; but is passed from death unto life. *Jno. 5:24.*

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. *Jno. 8:12.*

4. Christians Who Neglect Prayer, [Their Spiritual Breathing.]

Pray without ceasing. *I. Thess. 5:17.*

And he spake a parable unto them to this end, that *men ought always to pray*, and not to faint. *Luk. 18:1.*

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. *Matt. 26:41.*

Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. *Mark 11:24.*

If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. *Jno. 15:7.*

And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. *Luk. 6:12.*

I will therefore that *men pray everywhere*, lifting up holy hands, without wrath and doubting. *I. Tim. 2:8.*

And it shall come to pass. that before they call, I will answer; and while they are yet speaking, I will hear. *Isa. 65:24.*

And in that day ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: *ask, and ye shall receive*, that your joy may be full. *Jno. 16:23, 24.*

Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but *the Spirit itself maketh intercession for us* with groanings which cannot be uttered. *Rom. 8:26.*

And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us: And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

I. Jno. 5:14, 15.

Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. *Jas. 5:16.*

Now when Daniel knew that the writing was signed, he went into his house; and, his windows being open in his chamber toward Jerusalem, *he kneeled upon his knees three times a day, and prayed,* and gave thanks before his God, as he did aforetime. *Dan. 6:10.*

5. Careless Christians Who Grieve God's Spirit.

[The Communion of the Holy Spirit is the Watering of the Soul—Spiritual Drinking.]

In the last day, that great day of the feast, Jesus stood and cried, saying, *If any man thirst, let him come unto me, and drink.* He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. (*But this spake he of the Spirit,* which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified). *Jno. 7:37-39.*

And be not drunk with wine, wherein is excess; but *be filled with the Spirit;* Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. *Eph. 5:18, 19.*

I will take the cup of salvation, and call upon the name of the LORD. *Ps. 116:13.*

No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon.

Matt. 6:24.

Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And, Let every one that nameth the name of Christ depart from iniquity.

II. Tim. 2:19.

I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. *And be not conformed to this world:* but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.

Rom. 12:1, 2.

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Luk. 21:34-36.

6. Christians Who Neglect Their Bibles.

[Their Spiritual Food.]

And when the tempter came to him, he said, if thou be the Son of God, command that these stones be made bread. But he answered and said, It is written, *Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.*

Matt. 4:3, 4.

Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings. As newborn babes, *desire the sincere milk of the word*, that ye may grow thereby.

I. Pet. 2:1, 2.

Wherefore lay apart all filthiness and superfluity of naughtiness, and *receive with meekness the engrafted word*, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves.

Jas. 1:21, 22.

And ye have not his word abiding in you: for whom he hath sent, him ye believe not. *Search the Scriptures;* for in them ye think ye have eternal life: and they are they which testify of me.

Jno. 5:38, 39.

Thy word have I hid in mine heart, that I might not sin against thee. *Ps. 119:11.*

O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. *Ps. 119:97-99.*

Thy word is a lamp unto my feet, and a light unto my path.

Ps. 119:105.

Thy words were found, and I did eat them: and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O LORD God of Hosts. *Jer. 15:16.*

7. Christians Who Are Not Workers.

[Those Who Neglect Their Spiritual Exercise.]

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, *work out your own salvation with fear and trembling*: For it is God which worketh in you both to will and to do of his good pleasure. *Phil. 2:12, 13.*

Remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father. *I. Thess. 1:3.*

And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. *Dan. 12:3.*

For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and *to every man his work*, and commanded the porter to watch. *Mark 13:34.*

For the kingdom of heaven is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. Then he that had received the five talents went and traded with the same and

made them other five talents. And likewise he that had received two, he also gained other two. But he that had received one went and digged in the earth, and hid his lord's money. After a long time the lord of those servants cometh, and reckoneth with them. And so he that had received five talents came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained beside them five talents more. His lord said unto him, Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents beside them. His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. Then he which had received the one talent came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, there thou hast that is thine. His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed; *Thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury.* Take therefore the talent from him, and give it unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. And cast ye the unprofitable servant into outer darkness where there shall be weeping and gnashing of teeth.

Matt. 25:14-30.

The fruit of the righteous is a tree of life: and he that winneth souls is wise.

Prov. 11:30.

Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples.

Jno. 15:8.

8. Christians Who Are Drifting Away From God.

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

Rev. 3:18.

Lest Satan should get an advantage of us: for we are not ignorant of his devices. *II. Cor. 2:11.*

Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. *Isa. 55:3.*

Behold, the LORD'S hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: But *your iniquities have separated between you and your God*, and your sins have hid his face from you, that he will not hear. *Isa. 59:1, 2.*

Thus saith the LORD of hosts; Ask now the priests concerning the law, saying, if one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any meat, shall it be holy? And the priests answered and said, No. Then said Haggai, If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean. *Hag. 2:11-13.*

Love not the world, neither the things that are in the world. If any *man love the world, the love of the Father is not in him*. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever. *I. Jno. 2:15-17.*

Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that, when he cometh and knocketh, they may open unto him immediately. *Blessed are those servants, whom the lord when he cometh shall find watching*: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. *Luk. 12:35-38.*

9. How to Grow in Grace; or, How to Keep From Backsliding.

a.—Live a Life of Prayer.

A devout man, and one that feared God with all his house, which gave much alms to the people, and *prayed to God always*. *Acts 10:2.*

b.—Study the Bible Daily.

These were the more noble than those in Thessalonica, in that *they received the word with all readiness of mind*, and searched the Scriptures daily, whether those things were so.

Acts 17:11.

c.—Yield to the Holy Spirit.

And when he had said this, he breathed on them, and saith unto them, *Receive ye the Holy Ghost.*

Jno. 20:22.

And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

Eph. 4:30.

d.—Work for Your Fellow Men.

Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

Jas. 1:27.

e.—Keep Your Eyes on Jesus.

Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

Heb. 12:2.

f.—Obey the Voice of Conscience.

And Samuel said, Hath the LORD as great delight in burnt offerings and sacrifices, as in obeying the voice of the LORD? Behold, *to obey is better than sacrifice*, and to hearken than the fat of rams.

I. Sam. 15:22.

g.—Associate With Christians.

Not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another: and so much the more, as ye see the day approaching.

Heb. 10:25.

10. How to Overcome Besetting Sins.

To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Rev. 3:21.

Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men. Dearly

beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. *Be not overcome of evil, but overcome evil with good.*
Rom. 12:16-21.

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren to cast down, which accused them before our God day and night. And *they overcame him by the blood of the Lamb, and by the word of their testimony;* and they loved not their lives unto the death.
Rev. 12:10, 11.

These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have *overcome the world.*
Jno. 16:33.

I have written unto you, fathers, because ye have known him that is from the beginning. I have written unto you, young men, because ye are strong, and *the word of God abideth in you, and ye have overcome the wicked one.* Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.
I. Jno. 2:14, 15.

For this is the love of God, that we keep his commandments: and his commandments are not grievous. *For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.* Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?
I. Jno. 5:3-5.

THE OVERCOMERS' REWARD.

He that hath an ear, let him hear what the Spirit saith unto the churches: To him that overcometh will I give to *eat of the tree of life,* which is in the midst of the paradise of God.
Rev. 2:7.

He that hath in ear, let him hear what the Spirit saith unto the churches: He that overcometh *shall not be hurt of the second death.*
Rev. 2:11.

He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a *new name* written, which no man knoweth saving he that receiveth it.

Rev. 2:17.

And he that overcometh, and keepeth my works unto the end, to him will I give *power over the nations*.

Rev. 2:26.

He that overcometh, the same shall be clothed in white raiment; and *I will not blot out his name* out of the book of life, but I will confess his name before my Father, and before his angels.

Rev. 3:5.

Him that overcometh will I make a *pillar in the temple of my God*, and he shall go no more out: and I will write upon him the name of my God.

Rev. 3:12.

To him that overcometh will I grant to *sit with me in my throne* even as I also overcame, and am set down with my Father in his throne.

Rev. 3:21.

He that overcometh *shall inherit all things*: and I will be his God, and he shall be my son.

Rev. 21:7.

11. Those Who Have Wrong Ideas of the Christian Life and Who Are in Danger of Deception.

a.—Universalism.

Or despisest thou the riches of his goodness and forbearance and long-suffering; not knowing that the goodness of God leadeth thee to repentance? But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God:

Rom. 2:4, 5.

He that believeth on the Son hath everlasting life: and *he that believeth not the Son shall not see life*; but the wrath of God abideth on him.

Jno. 3:36.

And ye will not come to me, that ye might have life.

Jno. 5:40.

Say unto them, As I live saith the Lord GOD, I have no pleasure in the death of the wicked; but that the wicked turn from his way, and live: turn ye, *turn ye from your evil ways; for why will ye die*, O house of Israel?
Eze. 33:11.

For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; And spared not the old world but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, *making them an ensample unto those that after should live ungodly.*

II. Pet. 2:4-6.

I tell you, Nay: but, except ye repent, ye shall all likewise perish.
Luk. 13:3.

b.—Spiritualism.

And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.
Isa. 8:19, 20.

Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the LORD your God.
Lev. 19:31.

So Saul died for his transgression which he committed against the LORD, even against the word of the LORD, which he kept not, and also for asking counsel of one that had a familiar spirit, to inquire of it; And inquired not of the Lord: therefore he slew him, and turned the kingdom unto David the son of Jesse.
I. Chron. 10:13, 14.

And the soul that turneth after such as have familiar spirits and after wizards, to go a whoring after them, I will even set my face against that soul and will cut him off from among his people.
Lev. 20:6.

Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.
I. Jno. 4:1.

c.—Self-Righteousness.

But we are all as an unclean thing and *all our righteousness are as filthy rags*; and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. *Isa. 64:6.*

And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. *Phil. 3:9.*

But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. *Rom. 4:5.*

Knowing that a man is not justified by the works of the law, but *by the faith of Jesus Christ*, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. *Gal. 2:16.*

For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. *Matt. 5:20.*

But the LORD said unto Samuel, Look not on his countenance, or on the height of his stature; because I have refused him: for the LORD seeth not as man seeth; for man looketh on the outward appearance, but the LORD looketh on the heart. *I. Sam. 16:7.*

d.—Feeling vs. Faith.

The heart is deceitful above all things, and desperately wicked: who can know it? *Jer. 17:9.*

And bought them out, and said, Sirs, what must I do to be saved? And they said, *Believe on the Lord Jesus Christ* and thou shalt be saved, and thy house. *Acts 16:30, 31.*

There is a way which seemeth right unto a man; but the end thereof are the ways of death. *Prov. 14:12.*

e.—Trying vs. Trusting.

Behold, God is my salvation; *I will trust, and not be afraid*: for the Lord JEHOVAH is my strength and my song; he also is become my salvation. *Isa. 12:2.*

Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy. *Jude 24.*

f.—Those Who Have a “Form of Godliness Without the Power.”

Having a form of godliness, but denying the power thereof: from such turn away. *II. Tim. 3:5.*

But that which beareth thorns and briars is rejected, and is nigh unto cursing: whose end is to be burned. But, beloved, we are persuaded better things of you, and things that *accompany salvation* though we thus speak. *Heb. 6:8, 9.*

And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? *Matt. 20:6.*

They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. *Titus 1:16.*

What doth it profit, my brethren, though a man say he have faith, and have not works? can faith save him? *Jas. 2:14.*

12. Christians Who Doubt What God Has Done For Them.

He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? *Rom. 8:32.*

And from Jesus Christ, who is the faithful witness, and the firstbegotten of the dead, and the prince of the kings of the earth. Unto him that *loved us, and washed us from our sins* in his own blood. *Rev. 1:5.*

Blessed be the God and Father of our Lord Jesus Christ, who *hath blessed us* with all spiritual blessings in heavenly places in Christ: According as he *hath chosen us* in him before the foundation of the world, that we should be holy and without blame before him in love: Having *predestinated us unto the adoption of children* by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he *hath made us accepted in the beloved*: In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. *Eph. 1:3-7.*

Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when *he had by himself purged our sins*, sat down on the right hand of the Majesty on high. *Heb. 1:3.*

Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began. *II. Tim. 1:9.*

Christ *hath redeemed us* from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. *Gal. 3:13.*

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. *Col. 1:13.*

And all things are of God, who hath *reconciled us to himself* by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. *II. Cor. 5:18, 19.*

And *hath made us kings and priests* unto God and his Father; to him be glory and dominion for ever and ever. Amen. *Rev. 1:6.*

Giving thanks unto the Father, which *hath made us meet to be partakers* of the inheritance of the saints in light. *Col. 1:12.*

And this is the record that God *hath given to us eternal life* and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life *I. Jno. 5:11, 12.*

13. Christians Who Doubt What God Is Doing for Them.

For he satisfieth the longing soul, and *filleth the hungry soul* with goodness. *Ps. 107:9.*

Beloved, *now are we the sons of God*, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. *I. Jno. 3:2.*

For the *Lord God is a sun and shield*: the LORD will give grace and glory: no good thing will he withhold from them that walk uprightly. *Ps. 84:11.*

The *Lord is my strength* and song, and is become my salvation. *Ps. 118:14.*

He *giveth power to the faint*; and to them that have no might he increaseth strength. *Isa. 40:29.*

But without faith it is impossible to please him: for he that cometh to God must believe that he is, and *that he is a rewarder* of them that diligently seek him. *Heb. 11:6.*

God is our refuge and strength, a very present help in trouble. *Ps. 46:1.*

The LORD is thy keeper: the LORD is thy shade upon thy right hand. *Ps. 121:5.*

The angel of the LORD encampeth round about them that fear him, and delivereth them. *Ps. 34:7.*

As the mountains are round about Jerusalem, so *the Lord is round about his people* from henceforth even for ever. *Ps. 125:2.*

Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for *the Lord thy God is with thee* whithersoever thou goest. *Josh. 1:9.*

Teaching them to observe all things whatsoever I have commanded you: and, lo, *I am with you always*, even unto the end of the world. *Matt. 28:20.*

14. Christians Who Doubt What God Will Do for Them.

And he said into me, It is done. I am Alpha and Omega, the beginning and the end. *I will give unto him that is athirst of the fountain of the water of life freely.* *Rev. 21:6.*

For *I will be merciful* to their unrighteousness, and their sins and their iniquities will I remember no more. *Heb. 8:12.*

Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the LORD, and *he will have mercy upon him*, and to our God, for he will abundantly pardon.
Isa. 55:7.

And she shall bring forth a son, and thou shalt call his name JESUS: for *he shall save his people* from their sins.
Matt. 1:21.

As he saith also in Osee, *I will call them my people*, which were not my people; and her beloved, which was not beloved.
Rom. 9:25.

Behold, I stand at the door and knock: if any man hear my voice, and open the door, *I will come in to him*, and will sup with him, and he with me.
Rev. 3:20.

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, *I will dwell in them, and walk in them*; and I will be their God, and they shall be my people.
II. Cor. 6:16.

I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men.
II. Sam. 7:14.

When thou passest through the waters, *I will be with thee*; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.
Isa. 43:2.

Thou hast caused men to ride over our heads; we went through fire and through water: but thou broughtest us out into a wealthy place.
Ps. 66:12.

Fear thou not; for I am with thee: be not dismayed; for I am thy God: *I will strengthen thee; yea, I will help thee; yea, I will uphold thee* with the right hand of my righteousness.
Isa. 41:10.

And I will bring the blind by a way that they knew not; *I will lead them in paths that they have not known*: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.
Isa. 42:16.

Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. *Isa. 26:3.*

If then God so clothe the grass, which is today in the field, and tomorrow is cast into the oven; *how much more will he clothe you, O ye of little faith?* *Luk. 12:28.*

But my God shall supply all your need according to his riches in glory by Christ Jesus. *Phil. 4:19.*

And he saith unto them, Follow me, and I will make you fishers of men. *Matt. 4:19.*

And it shall come to pass in the last days, saith God, *I will pour out my spirit upon all flesh:* and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy. *Acts 2:17, 18.*

Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, *I will never leave thee, nor forsake thee.* *Heb. 13:5.*

And if I go and prepare a place for you, *I will come again,* and receive you unto myself; that where I am, there ye may be also. *Jno. 14:3.*

And it shall be said in that day, Lo, this is our God; *we have waited for him, and he will save us:* this is the LORD; we have waited for him, we will be glad and rejoice in his salvation. *Isa. 25:9.*

15. Christians Who Neglect the Open Confession of Christ.

Whosoever therefore shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. *Mark 8:38.*

Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God. *Jno. 12:42, 43.*

Whosoever therefore shall confess me before men him will I confess also before my Father which is in heaven. But *whosoever shall deny me before men, him will I also deny* before my Father which is in heaven. *Matt. 10:32, 33.*

16. For Those Who Are Passing Through Special Trials or Temptations.

Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. *Jas. 1:12.*

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. *I. Cor. 10:13.*

Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time: *Casting all your care upon him*; for he careth for you. *I. Pet. 5:6, 7.*

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for *thou art with me*; thy rod and thy staff they comfort me. *Ps. 23:4.*

And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: For *whom the Lord loveth he chasteneth*, and scourgeth every son whom he receiveth. If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not? Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

Heb. 12:5-7, 11.

The righteous cry, and the LORD heareth, and delivereth them out of all their troubles. *Ps. 34:17.*

17. Christians Who Are Suffering Persecution.

In thee, O LORD, do I put my trust: let me never be put to confusion. Deliver me in thy righteousness, and cause me to escape: incline thine ear unto me, and save me. Be thou my strong habitation, whereunto I may continually resort: thou

hast given commandment to save me; for thou art my rock and my fortress. *Deliver me, O my God, out of the hand of the wicked, out of the hand of the unrighteous and cruel man. For thou art my hope, O Lord GOD: thou art my trust from my youth. By thee have I been holden up from the womb: thou art he that took me out of my mother's bowels: my praise shall be continually of thee. I am as a wonder unto many; but thou art my strong refuge.*

Ps. 71:1-7.

We are troubled on every side, yet not distressed; we are perplexed, but not in despair; *Persecuted, but not forsaken; cast down, but not destroyed.*

II. Cor. 4:8, 9.

Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. *Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.*

Matt. 5:10-12.

Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf.

I. Pet. 4:16.

Yea, and all that will live godly in Christ Jesus shall suffer persecution.

II. Tim. 3:12.

If we suffer, we shall also reign with him: if we deny him, he also will deny us.

II. Tim. 2:12.

Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

Rev. 2:10.

18. Those Who Do Not Live Up to the Privileges of the Christian Life.

But, beloved, we are persuaded better things of you, and things that *accompany salvation* though we thus speak. *Heb. 6:9.*

THINGS WHICH ACCOMPANY SALVATION

a.—*Joy.*

And these things write we unto you, that your *joy may be full.*

I. Jno. 1:4.

Notwithstanding, in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven.

Luk. 10:20.

Rejoice in the Lord always: and again I say, Rejoice.

Phil. 4:4.

b.—Assurance.

I write unto you, little children, because your sins are forgiven you for his name's sake.

I. Jno. 2:12.

We *know* that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death.

I. Jno. 3:14.

c.—Courage.

Be strong and of good a courage, fear not, nor be afraid of them: for the LORD thy God, he it is that doth go with thee; he wilt not fail thee, nor forsake thee. And Moses called unto Joshua, and said unto him in the sight of all Israel, *Be strong and of a good courage*: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

Deut. 31:6, 7.

And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel.

Eph. 6:19.

d.—Conflict.

Finally, my brethren, be strong in the Lord, and in the power of his might.

Eph. 6:10.

But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members.

Rom. 7:23.

e.—Growth.

As newborn babes, desire the sincere milk of the word, that ye may grow thereby.

I. Pet. 2:2.

But *grow in grace*, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever.

II. Pet. 3:18.

But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.

Eph. 4:15.

f.—Trust.

Therefore I say unto you, *Take no thought for your life*, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? *Matt. 6:25.*

g.—Service.

But ye shall receive power, after that the Holy Ghost is come upon you: and *ye shall be witnesses unto me* both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth. *Acts 1:8.*

h.—Love.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also *love one another*. *By this shall all men know* that ye are my disciples, if ye have love one to another. *Jno. 13:34, 35.*

i.—Peace.

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. *Jno. 14:27.*

j.—Victory.

Now thanks be unto God, which always *causeth us to triumph in Christ*, and maketh manifest the savour of his knowledge by us in every place. *II. Cor. 2:14.*

19. Christians Who Have Lost Loved Ones.

Be still, and know that I am God: I will be exalted among the heathen, I will be exalted in the earth. *Ps. 46:10.*

And I heard a voice from heaven saying unto me, *Write Blessed are the dead which die in the Lord* from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. *Rev. 14:13.*

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are

asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: *and the dead in Christ shall rise first.* Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. *Wherefore comfort one another with these words.*
I. Thess. 4:13-18.

So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. *I. Cor. 15:42.*

But when David saw that his servants whispered, David perceived that the child was dead: therefore David said unto his servants, Is the child dead? And they said, He is dead. Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the LORD, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether GOD will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? *I shall go to him, but he shall not return to me.*
II. Sam. 12:19-23.

But now thus saith the LORD that created thee, O Jacob, and he that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.
Isa. 43:1, 2.

Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted.
Isa. 53:4.

20. Those Who Indulge in Worldly Amusements.

But she that liveth in pleasure is dead while she liveth.
I. Tim. 5:6.

All things are lawful unto me, but all things are not expedient: all things are lawful for me, but I will not be brought under the power of any. *I. Cor. 6:12.*

Traitors, heady, highminded, lovers of pleasures more than lovers of God. *II. Tim. 3:4.*

And that which fell among thorns are they, which, when they have heard go forth, and are *choked with cares and riches and pleasures of this life*, and bring no fruit to perfection.

Luk. 8:14.

Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. *I. Cor. 10:31.*

21. Christians Who Are Suffering Afflictions.

And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind? Jesus answered, Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him. *Jno. 9:2, 3.*

Though he were a Son, yet learned he obedience by the things which he suffered; And being made perfect, he became the author of eternal salvation unto all them that obey him. *Heb. 5:8, 9.*

For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. *II. Cor. 4:17.*

I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early. *Hos. 5:15.*

O LORD, my strength, and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit.

Jer. 16:19.

In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old. *Isa. 63:9.*

Behold, I have refined thee, but not with silver; I have choosen thee in the furnace of affliction. *Isa. 48:10.*

And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers: And thine ears shall hear a word behind thee, saying, *This is the way, walk ye in it*, when ye turn to the right hand, and when ye turn to the left. *Isa. 30:20, 21.*

The troubles of my heart are enlarged: O bring thou me out of my distresses. Look upon mine affliction and my pain; and forgive all my sins. *Ps. 25:17, 18.*

And, behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou are loosed from thine infirmity. And he laid his hands on her: and immediately she was made straight, and glorified God. *Luk. 13:11-13.*

Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. When Jesus heard that he said, *This sickness is not unto death, but for the glory of God*, that the Son of God might be glorified thereby.

Jno. 11:3, 4.

Who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. *II. Cor. 1:4-6.*

Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

III. Jno. 2.

Before I was afflicted I went astray: but now have I kept thy word. *It is good for me that I have been afflicted*; that I might learn thy statutes. I know, O LORD, that thy judgments are right, and that thou in faithfulness hast afflicted me.

Ps. 119:67, 71, 75.

For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD: because they called thee an Outcast, saying, This is Zion, whom no man seeketh after.

Jer. 30:17.

Who forgiveth all thine iniquities; who healeth all thy diseases.

Ps. 103:3.

Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, *and thine health shall spring forth speedily*: and thy righteousness shall go before thee; the glory of the LORD shall be thy reward.

Isa. 58:6-8.

For he doth not afflict willingly, nor grieve the children of men.

Lam. 3:33.

I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

Hos. 5:15.

22. Professed Christians Who Are Disregarding the Laws of Health.

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are. *I. Cor. 3:16, 17.*

For he doth not afflict willingly, nor grieve the children of men. Wherefore doth a living man complain, a man for the punishment of his sins? *Lam. 3:33, 39.*

What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore *glorify God in your body*, and in your spirit, which are God's. *I. Cor. 6:19, 20.*

Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. *II. Cor. 7:1.*

And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the LORD that healeth thee.
Ex. 15:26.

But they also have erred through wine, and through strong drink are out of the way; the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink; they err in vision, they stumble in judgment. *For all tables are full of vomit and filthiness* so that there is no place clean. *Isa. 28:7, 8.*

Who can bring a clean thing out of an unclean? Not one.
Job 14:4.

Whether therefore ye eat, or drink, or whatsoever ye do, *do all to the glory of God.* *I. Cor. 10:31.*

Be not deceived; God is not mocked: *for whatsoever a man soweth, that shall he also reap.* For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well doing; for in due season we shall reap, if we faint not.
Gal. 6:7-9.

Although affliction cometh not forth of the dust, neither doth trouble spring out of the ground. *Job 5:6.*

God be merciful unto us, and bless us; and cause his face to shine upon us; That thy way may be known upon earth, thy saving health among all nations. *Ps. 67:1, 2.*

Blessed are thou, O land, when thy king is the son of nobles, and thy princes *eat in due season, for strength* and not for drunkenness!
Eccl. 10:17.

When thou sittest to eat with a ruler, consider diligently what is before thee: And put ["puttest" Jewish translation] a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties: for they are deceitful meat.
Prov. 23:1-3.

VII.
CHRISTIAN WORKERS WHO ARE
EXPERIENCING
TRIALS AND DIFFICULTIES.

1. "I Have Not Been Treated Right."

But I would ye should understand, brethren, that *the things which happened unto me have fallen out rather unto the furtherance of the gospel.* *Phil. 1:12.*

So now it was not you that sent me hither, but God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt. Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt: come down unto me, tarry not. *Gen. 45:8, 9.*

Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am the LORD. *Lev. 19:18.*

And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, *lay not this sin to their charge.* And when he had said this, he fell asleep. *Acts 7:59, 60.*

And his brethren also went and fell down before his face; and they said, Behold, we be thy servants. And Joseph said unto them, Fear not: for am I in the place of God? But as for you, ye thought evil against me; *but God meant it unto good* to bring to pass, as it is this day, to save much people alive. *Gen. 50:18-20.*

But I say unto you, *Love your enemies*, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. *Matt. 5:44.*

Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for *in so doing thou shalt heap coals of fire on his head*. Be not overcome of evil, but overcome evil with good.

Rom. 12:20, 21.

2. "Those at the Head of God's Work Are Not What They Ought to Be."

And he said unto his men, The LORD forbid that I should do this thing unto my master, the LORD's anointed, to stretch forth mine hand against him, seeing he is the anointed of the LORD.

I. Sam. 24:6.

So then every one of us shall give account of himself to God.

Rom. 14:12.

Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, *what is that to thee? follow thou me.*

Jno. 21:21, 22.

For every man shall bear his own burden. *Gal. 6:5.*

3. "Why Am I Not Advanced in the Work?"

And seekest thou great things for thyself? *seek them not*: for, behold, I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee for a prey in all places whither thou goest.

Jer. 45:5.

Wherefore the LORD God of Israel saith, I said indeed that thy house and the house of thy father, should walk before me for ever: but now the LORD saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

I. Sam. 2:30.

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and *she shall promote thee*: she shall bring thee to honour, when thou dost embrace her.

Prov. 4:7, 8.

4. "If God Is In the Work, Why Am I Backsliding?"

Then one of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with

him for thirty pieces of silver. And from that time he sought opportunity to betray him. *Matt. 26:14-16.*

Take heed, brethren, *lest there be in any of you an evil heart of unbelief, in departing from the living God.* But exort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin. *Heb. 3:12, 13.*

And the Lord said, Simon, Simon, behold, *Satan hath desired to have you,* that he may sift you as wheat: But I have prayed for thee, that thy faith fail not: and when thou art converted, strengthen thy brethren. *Luk. 22:31, 32.*

Therefore *let us not sleep,* as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. *I. Thess. 5:6-8.*

5. “Why Don’t I Have More Agreeable Work?”

Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. *Ecc. 9:10.*

And unto one he gave five talents, to another two, and to another one; to every man *according to his several ability,* and straightway took his journey. *Matt. 25:15.*

But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. *I. Cor. 12:11.*

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? *I. Cor. 12:28-30.*

Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; Or ministry, let us wait on our ministering; or he that teacheth, on teaching; Or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. *Rom. 12:6-8.*

6. “Why Am I Kept So Long at One Kind of Work, Even When I Thoroughly Understand It?”

Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons. And *when forty years were expired*, there appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush.

Acts 7:29, 30.

If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trusteth, they wearied thee, then how wilt thou do in the swelling of Jordan?

Jer. 12:5.

But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another.

Gal. 6:4.

And James and John, the sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. But Jesus said unto them, *Ye know not what ye ask*: can ye drink of the cup that I drink of and be baptized with the baptism that I am baptized with? And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized: But to sit on my right hand and on my left hand is not mine to give; but *it shall be given to them* for whom it is prepared.

Mark 10:35-40.

7. “Why Are Unworthy Workers Allowed to Remain In God’s Work?”

He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, *Nay: lest while ye gather up the tares, ye root up also the wheat with them*. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

Matt. 13:28-30.

Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

Matt. 3:12.

But he answered and said, Every plant, which my heavenly Father hath not planted, shall be rooted up. *Matt. 15:13.*

Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; *Every man's work shall be made manifest*: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. *I. Cor. 3:12, 13.*

Every branch in me that beareth not fruit *he taketh away*: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. *Jno. 15:2.*

8. "I Can't Get Anything Settled About My Future Work."

By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and *he went out, not knowing whither he went.* *Heb. 11:8.*

Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. *Sufficient unto the day is the evil thereof.* *Matt. 6:34.*

For we walk by faith, not by sight. *II. Cor. 5:7.*

But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work *today* in my vineyard. *Matt. 21:28.*

For therein is the righteousness of God revealed from faith to faith: as it is written, *The just shall live by faith.* *Rom. 1:17.*

9. "My Work Is Not Appreciated."

A man's gift maketh room for him, and bringeth him before great men. *Prov. 18:16.*

Till I come, give attendance to reading, to exhortation, to doctrine. *Neglect not the gift that is in thee*, which was given thee by prophecy, with the laying on of the hands of the presbytery. *I. Tim. 4:13, 14.*

I have given them thy word; and the world hath hated them because they are not of the world, even as I am not of the world. *Jno. 17:14.*

10. "After Entering God's Service, Why Is It I Am Tempted and Tried So Hard?"

And when they came to Marah, they could not drink of the waters of Marah, for *they were bitter*; therefore the name of it was called Marah. And the people murmured against Moses, saying, What shall we drink?

Ex. 15:23, 24.

And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Luk. 9:62.

My brethren, count it all joy when ye fall into divers temptations; Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

Jas. 1:2-4.

But every man is tempted, when he is drawn away of his own lust, and enticed.

Jas. 1:14.

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also *make a way to escape*, that ye may be able to bear it.

I. Cor. 10:13.

11. "I Don't Like My Accommodations and Present Surroundings."

Let your conversation be without covetousness; *and be content with such things as ye have*: for he hath said, I will never leave thee, nor forsake thee.

Heb. 13:5.

Better is little with the fear of the LORD, than great treasure and trouble therewith.

Prov. 15:16.

A little that a righteous man hath is better than the riches of many wicked.

Ps. 37:16.

But godliness with contentment is great gain. For we brought nothing into this world, and it is certain we can carry nothing out. And *having food and raiment, let us be therewith content*.

I. Tim. 6:6-8.

But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. *For the love of money is the root of all evil:* which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

I. Tim. 6:9, 10.

And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head.

Matt. 8:20.

12. “Why Don’t My Associates and Those for Whom I Am Laboring Manifest More of an Interest in God’s Truth?”

Ye are the salt of the earth: *but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.*

Matt. 5:13.

Blessed are they which do hunger and thirst after righteousness: for they shall be filled.

Matt. 5:6.

I have yet many things to say unto you, but ye cannot bear them now.

Jno. 16:12.

I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

I. Cor. 3:2.

I have planted, Apollos watered; but God gave the increase.

I. Cor. 3:6.

13. “Everybody Is Down on Me.”

A man shall be commended according to his wisdom: but he that is of a perverse heart shall be despised.

Prov. 12:8.

Thou hast caused men to ride over our heads; we went through fire and through water: but *thou broughtest us out into a wealthy place.*

Ps. 66:12.

He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; *he was despised,* and we esteemed him not.

Isa. 53:3.

14. "I've Been Wrongfully Accused and Am Unable to Show I Am Innocent."

Blessed are ye, when men shall revile you, and persecute you, and shall *say all manner of evil against you falsely*, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you. *Matt. 5:11, 12.*

And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got him out. And it came to pass, when she saw that he had left his garment in her hand, and was fled forth, That she called unto the men of her house, and spake unto them, saying, See, he hath brought in a Hebrew unto us to mock us; he came in unto me to lie with me, and I cried with a loud voice: And it came to pass, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out. And she laid up his garment by her, until his lord came home. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: And it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. And it came to pass, when his master heard the words of his wife, which she spake unto him, saying, After this manner did thy servant to me; that his wrath was kindled. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison. *Gen. 39:12-20.*

For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well and suffer for it, yet take it patiently, this is acceptable with God.

I. Pet. 2:20.

But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled.

I. Pet. 3:14.

15. "Why Don't I Have Better Opportunities for Study and Advancement?"

For the LORD God is a sun and a shield: the LORD will give grace and glory: *no good thing will he withhold* from them that walk uprightly. *Ps. 84:11.*

Your iniquities have turned away these things, and your sins have withholden good things from you. *Jer. 5:25.*

For *who hath despised the day of small things?* for they shall rejoice and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the LORD, which run to and fro through the whole earth. *Zech. 4:10.*

For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: he putteth down one, and setteth up another. *Ps. 75:6, 7.*

The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up. *I. Sam. 2:7.*

Exalt her, (wisdom) and she shall promote thee: she shall bring thee to honour, when thou dost embrace her. *Prov. 4:8.*

16. "I Have So Little Time For Missionary Work."

And Jesus answered and said unto her, *Martha, Martha, thou art careful and troubled about many things;* But one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her. *Luk. 10:41, 42.*

And because he was of the same craft, he abode with them, and wrought: (for by their occupation they were tentmakers.) And he reasoned in the synagogue every sabbath, and persuaded the Jews and the Greeks. *Acts 18:3, 4.*

I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, *that these hands have ministered unto my necessities,* and to them that were with me. *Acts 20:33, 34.*

Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you. *II. Thess. 3:8.*

17. "Why Is There So Much Contention and Misunderstanding Among Professed Christians?"

Think not that I am come to send peace on earth: I came not to send peace, but a sword. *Matt. 10:34.*

I am come to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplished! *Suppose ye that I am come to give peace on earth? I tell you, Nay, but rather division:* For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father, the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

Luk. 12:49-53.

Be kindly affectioned one to another with brotherly love; in honour preferring one another.

Rom. 12:10.

Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.

I. Pet. 5:5.

Let nothing be done through strife, or vainglory; but in lowliness of mind *let each esteem other better than themselves.*

Phil. 2:3.

18. “Why Am I Changed Around So Often?”

God shall hear, and afflict them, even he that abideth of old. *Because they have no changes, therefore they fear not God.*

Ps. 55:19.

Moab hath been at ease from his youth, and he hath settled on his lees, and *hath not been emptied from vessel to vessel*, neither hath he gone into captivity: therefore his taste remained in him, and his scent is not changed.

Jer. 48:11.

19. “Why Don’t I Have Greater Responsibilities?”

A fool’s lips enter into contention, and his mouth calleth for strokes.

Prov. 18:6.

Wherefore I put thee in remembrance, that thou *stir up the gift of God, which is in thee* by the putting on of my hands.

II. Tim. 1:6.

20. “Why Am I Treated So Strangely? Why Can’t I Find Out What It All Means?”

For there is nothing covered, that shall not be revealed; neither hid, that shall not be known. *Luk. 12:2.*

Beloved, *think it not strange* concerning the fiery trial which is to try you, as though some strange thing happened unto you: But rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. *I. Pet. 4:12, 13.*

21. “I Why Don’t My Fellow Workers Treat Me More Friendly?”

A man that hath friends must shew himself friendly: and there is a friend that sticketh closer than a brother.

Prov. 18:24.

I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

Acts 20:35.

22. “I Am Tempted to Leave God’s Work and Return Home to Loved Ones.”

When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. *Jno. 19:26, 27.*

And he said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead: *but go thou and preach the kingdom of God.* And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. *Luk. 9:59-62.*

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. *Matt. 10:37.*

VIII. THE SHORT COURSE.

1. Anxious Seekers and Unconverted Sinners.

For the Son of man is come to seek and to save that which was lost. *Luk. 19:10.*

For whosoever shall call upon the name of the Lord shall be saved. *Rom. 10:13.*

2. Infidels, Skeptics and Agnostics.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. *Jno. 7:17.*

3. Backsliders.

Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith the LORD; and I will not cause mine anger to fall upon you: for I am merciful, saith the LORD and I will not keep anger for ever. Only acknowledge thine iniquity, that thou hast transgressed against the LORD thy God, and hast scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD. *Jer. 3:12, 13.*

4. Christians Who Lack Assurance.

These things have I written unto you that believe on the name of the Son of God: that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. *I. Jno. 5:13.*

5. The Weak and Trembling Objector.

“I’m too weak.”

“I’m afraid I can’t hold out.”

“I’ve tried once before and failed.”

"I can't give up my evil ways."

"I'm always falling into sin."

"I'm trying to be a Christian."

Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. *I. Pet. 1:5.*

6. The Indifferent and Trifling Objector.

"I have no feeling."

"I don't think I am saved."

"God won't receive me."

"I've sinned away the day of grace."

"I've committed the unpardonable sin."

"It's too late."

"I can't see my way clear."

"I'm not much concerned."

All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. *Jno. 6:37.*

7. The Fearful and Faithless Objector.

"There's too much to give up."

"I'm afraid of ridicule and persecution."

"I shall lose my friends and associates."

"I will lose my position."

"My business makes it impossible."

"The Christian life is too hard."

"There is some one I can't forgive."

For what shall it profit a man, if he shall gain the whole world, and lose his own soul? *Mark. 8:36.*

8. The Discouraged and Disheartened Objector.

"I'm too great a sinner."

"My heart is too hard."

"I must be converted before I become a Christian."

"I'm not fit."

"I've been seeking Christ but can't find him."

This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. *I. Tim. 1:15.*

9. The Procrastinator.

“Some other time, not today.”

“I want to wait awhile.”

“I must consult with some one first.”

“I will neither accept nor reject.”

“I want to enjoy the world a little first.”

“I think I will stand a chance in the judgment.”

He, that being often reprov'd hardeneth his neck, shall suddenly be destroyed, and that without remedy. *Prov. 29:1.*

10. The Trifler, Faultfinder, and Doubter.

“Christians are inconsistent.”

“The church is no better than the world.”

“Religion is all a sham.”

“Christians haven't treated me right.”

“I don't know that I am such a sinner.”

“God is too good to condemn anybody.”

“God is cruel and unjust.”

“I can't accept the Bible.”

“I can't believe in the divinity of Christ.”

“There are so many different opinions.”

So then every one of us shall give account of himself to God.

Rom. 14:12.

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